

Health-Education-Welfare Department

On April 13, ten days after President Eisenhower had approved Reorganization Plan No. 1 as passed by Congress, Mrs. Oveta Culp Hobby assumed office as Secretary of the new Department of Health, Education and Welfare. Madame Secretary thereby became the tenth member of the Cabinet and the second woman to be so honored. (Former Secretary of Labor Frances Perkins, 1933-45, was the first.) The new department simply gives the old Federal Security Agency, of which Mrs. Hobby was Administrator, its proper rank in the Executive branch. The Hoover Commission recommended this change four years ago, but vigorous political opponents of the health and welfare policies of the Truman Administration then blocked it. The innovation has now been made, ostensibly mostly to promote administrative efficiency, though many Republicans are urging the Administration to take this occasion to replace the professional personnel who built the FSA programs under the New Deal and Fair Deal. Social Security Commissioner Arthur J. Altmeyer, called "the father of social security," has already been separated. The Reorganization Plan carries a provision authorizing the President to appoint a special assistant to deal with health affairs, who is to be chosen from among "recognized leaders in the medical field with wide nongovernmental experience." An American Medical Association "watchdog" is expected to get the appointment. Since the Federal interest in education now touches its welfare rather than its teaching aspects, there seems to be no greater danger of Federal control under the new set-up than under the old. This is no doubt why the change-over evoked little adverse comment.

Sequel to the Astin ouster

The dismissal on March 31 of Dr. Allen V. Astin, director of the National Bureau of Standards, by Secretary of Commerce Sinclair Weeks (AM. 4/18, p. 66) has had national, and even international, repercussions. It was not so much the dismissal itself as the reasons Mr. Weeks gave for it that raised the furor. The Secretary claimed that Dr. Astin was "not sufficiently objective" and lacked a "business point of view" because NBS refused to endorse an "additive," AD-X2, which was supposed to prolong the life of batteries. The first charge struck at the roots of the bureau's world-wide reputation for inexorable objectivity in its scientific testing methods. The second raises the serious question of the primary function of NBS. To paraphrase the late Calvin Coolidge, the business of NBS is not business, but science. It is not supposed to promote or oppose the commercial exploitation of materials submitted to it for testing. Its job is to determine whether these materials—which range from automatic stokers to toothpaste—do or do not live up to the claims made for them. If this determination is based on anything else than strict scientific evidence, the NBS is betraying its trust and perpetrating a fraud upon the people.

CURRENT COMMENT

... let's air the case

It was shocking, therefore, to hear from Dr. Wallace R. Brode, acting director of NBS, that the bureau was subjected to "terrific" pressure—including letters from twenty-four Senators, to make a favorable report on AD-X2. (Dr. Brode's testimony came out April 14 in a hearing before a Senate Appropriations subcommittee on an NBS request for funds.) A hearing on the Astin case is to be held this week before the Senate Small Business Committee. This committee had a test of its own run at the Massachusetts Institute of Technology. The test is reported to favor AD-X2. We hope that this hearing will be full, free and fair. We should hate to see the National Bureau of Standards run like the Soviet Academy of Science, whose members "find" what it is politically healthy to find—or else.

Mr. Dulles on Point Four

Point Four is not only one of the least expensive of our foreign-aid programs but is also the one most calculated to strengthen our relations with the poorer countries of the world. Yet, in his testimony before a House Appropriations subcommittee, made public on April 12, Secretary of State John Foster Dulles spoke of gradually withdrawing Government sponsorship from the program and turning it over to private enterprise. Since its inception in 1949 we have appropriated \$300 million to provide technical assistance for "have-not" nations, a drop in the bucket in a budget which has mounted to \$78.6 billion. Point Four, therefore, has involved comparatively little expense to the American taxpayer. Fundamentally it aims at exporting American "know-how," at teaching the Asiatic farmer, for example, how he can double his crops by using a modern steel turning plow and a better strain of seed. This grass-roots help is what Asia needs most and, perhaps, all that it can absorb for the time being. From the very beginning, Point Four envisaged the collaboration of private groups, such as philanthropic foundations and business corporations, but it rightly assumed that these could not do the job alone. They will never be able to do it alone, the foundations because they lack the resources, the corporations because their legitimate concern for their stockholders limits the contribution they can make to nonprofitable endeavors. Rather than talk about

easing the Government out of the Point-Four picture, we should be discussing the possible need of expanding its effort. As we have pointed out before, governments of rich nations such as ours have a duty in social justice to help the peoples of backward countries.

Sound money but no depression

The Treasury's sale last week of a billion-dollar, long-term bond issue was the biggest news in Federal debt management since the celebrated clash two years ago between the Treasury and the Federal Reserve. It was also the first really significant effort to make good on President Eisenhower's campaign promise to restore the value of the dollar. The new bonds, which are fully marketable, carry a 3½-per-cent interest rate—the highest the Government has paid since 1933. Although the issue is perhaps too small to have earth-shaking effects, in the delicate money market it will exert a perceptible upward pressure on the cost of money. Corporation borrowing, long-term and short-term, will be more expensive, and so will mortgage money. Everything else being equal, this will have a tendency to dampen the urge to borrow and, consequently, will slow down inventory accumulation and investment in new plant and equipment. Furthermore, to the extent that the public buys the new bonds with savings, the Government will be financing its deficit outside the money-creating mechanism of the banking system. That is deflationary, too. No doubt, with a view to redeeming the President's campaign pledge, the Treasury planned this move far in advance of the current Communist peace drive, the effect of which is likewise deflationary. Should this double dose of deflation prove too strong an antidote to cheap money, the Treasury may have to reverse itself in a hurry. To raise the value of the dollar is important, but not important enough to justify deflating the country into a depression.

New role for religion in VOA

Robert L. Johnson, now acting head of the State Department's International Information Administration, does not take the view that he came to his present post in order to preside over the liquidation of the Voice of America. On the contrary, he is at work on

a program that will, in his conviction, answer the criticisms that have long been voiced against our overseas propaganda. The worth of the individual will be stressed. Mr. Johnson would also highlight the importance of religion in our national life and de-emphasize the material comforts that have figured too largely in broadcasts of the VOA to the Iron Curtain countries. "The Communist people want to believe in God," he said in an interview on April 11, "and we hope to reach them by showing that we, as a nation, are a religious people." The VOA, in the new plan, which has not yet gone into effect, would also stress the "greater happiness for the family unit" enjoyed in this country. The Voice's acting head decried the overplaying of "the wonders of automatic dishwashers and streamlined cars" that has created the impression abroad that this country and its ideals are largely materialistic. The life of the International Information Administration is not assured beyond June. Even if it is continued there is great likelihood that it will be moved out of the State Department. Mr. Johnson's new program reflects the views frequently expressed by President Eisenhower on the importance of religious forces in American life. If the Voice is allowed to carry on, the new approach gives promise of eliminating some of the major sources of criticism reported by correspondents abroad.

NCEA convention

Just over a century ago Cardinal Newman, in his *Lectures on the Present Position of Catholics in England* (1851) declared that "in everything we think or say or do as Catholics, were we but known, what a reformation would there not at once follow in the national mind in respect to us!" One of the purposes of the National Catholic Educational Association's annual meetings is precisely to make American Catholic education better known to our fellow-Americans. The success of the NCEA in achieving this purpose depends in large measure, of course, upon the cooperation of the secular press. The *New York Times*, which has a wide national circulation, cooperated in superb fashion through the excellent article by Benjamin Fine, education editor, on NCEA's 50th anniversary meeting in Atlantic City during Easter Week. The article appeared in the April 12 *Sunday Times*. Mr. Fine emphasized three highlights of American Catholic education as seen at Atlantic City. The first is that it is growing at an increasing tempo: in twenty years, elementary and secondary enrolments have jumped from 2.5 to 3.5 million, and promise to jump another million in the next seven years. The second is that, of the seven major issues confronting Catholic education (teacher and building shortages, burgeoning enrolments, curriculum development, financial support, teacher training and relations with public schools), it shares all but the last-named with American education generally. The third, and in many ways the most important, is that Catholic education forms

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an integral part of the American educational system. NCEA officers and members, as well as NC News Service, deserve great credit for making American Catholic education *known*. In time, let us hope, the "reformation . . . in the national mind with respect to us" will follow.

School men and holy pictures

Speaking at the closing session of the National Catholic Educational Association in Atlantic City on April 10, Sister Mary Jeanne, editor of the *Catholic Art Quarterly*, strongly denounced the spate of degenerate religious art, "streamlined Hollywood madonnas, sentimental saints, baby-doll angels," which a commercialized religious art "racket" has let loose upon the country. Much of what she said has already been uttered by Catholic speakers and writers in this country, including ourselves, but Sister Mary Jeanne was fortunate in getting an unusually good coverage in the general secular press. To the discouraged query, "What good will come from such a protest?" one can reply that dint of repetition makes some impression in the long run, even though the sort of thing she objects to is now very deeply entrenched as a profitable enterprise. Sister Mary Jeanne, however, struck the most practical note when she asked her hearers to use their influence in restoring the study of art to the place it deserves in the Catholic educational curriculum. Art, after all, is an integral element in any well-rounded humanistic program. It is likewise an immensely potent medium for expressing any and every system of ideas or ideals that affects human conduct and emotions. Much of the skill, brilliance and initiative in the field of art are today shown by persons who are strangers to the life-giving inspiration of Christian teaching and tradition. We Catholics have that inspiration, but it hardly appears in our present-day religious art. We cannot expect miracles from such a protest as that of Sister Mary Jeanne, but it may at least set some of our educators thinking.

Convention of NCCM

Of the twenty-four resolutions adopted at the 33rd annual convention of the National Council of Catholic men in St. Louis, April 12-13, two struck us as particularly timely. The 300 delegates, representing 4 million Catholic men in 7,000 organizations, charged that the Immigration and Naturalization Act of 1952 "discriminates against peoples of southern and eastern Europe." They urged its amendment to permit "use of unused quotas at the end of the fiscal year for nationals of countries with oversubscribed quotas." That should about settle the question as to what Catholics think of the McCarran-Walter Act. The National Council of Catholic Women, with a membership of 7 million, condemned it at their Seattle convention last fall (AM. 10/11/52, p. 33). The support of the two major members of the Department of Lay Organizations of the National Catholic Welfare Conference should encourage those Senators who are

being attacked in their constituencies as Communists because they are working to repeal or amend that discriminatory legislation. Quite as timely was the council's appeal to its affiliates to study the United Nations Charter in the light of pronouncements by the Pope and the U. S. bishops on a just international order. Since the resolution pointed out that the charter is subject to revision in 1955 and also recommended special study of the five-power veto, we assume that the council plans to give charter revision a prominent place in its 1953-4 program of action. "Action" was the keynote of the convention. We hope that the 7,000 affiliates will act on both resolutions: on the first, by urging their representatives in Congress to repeal or revise the immigration law; on the second, by organizing study groups on charter revision as soon as discussion material is available.

Studies needed of tax-exempt properties

According to a report of the New York City Tax Commission, issued a fortnight ago, the value of real estate in the city exempt from taxation has increased from \$4.5 billion in 1935 to \$7 billion in 1953, or 53 per cent. The value of taxable real estate has meanwhile risen from \$16.6 billion to \$19.9 billion, or only 19.5 per cent. When one reads these figures the first thing that comes to mind is probably tax exemption for religious purposes. Yet tax exemption for these purposes represents a very minor fraction of the total of tax-exempt property. There are 66 recognized classes of non-taxable property in New York City, according to Leo Egan's article in the *New York Times* for April 12. Of the total \$2.5 billion increase in value of such property in the city from 1935 to 1953, five main categories of publicly owned real estate accounted for no less than \$2.2 billion, or about 88 per cent of the increase. The following figures specify how this portion of the increase took place:

Type of property	1935 (value in millions)	1953 (value in millions)
Public housing	\$7.5	\$785.8
Port of N. Y. Authority	21.4	183.3
United Nations	68.2
Federal property	197.6	351.6
New York City	3,459.4	4,535.2
Total (from full figures)	\$3,685.9	\$5,924.1

The rise in value of the property tabulated was just 60 per cent. The only point we wish to make about this interesting and complex development is that tax exemption is certain to become a major issue in the near future. We earnestly urge Catholic law schools and graduate schools to undertake long-term studies in this field now, so we will have the information and the specialists we will need when the storm breaks.

Catholic youth in East Germany

Everywhere behind the Iron Curtain the faith of the rising generation is causing serious concern to the Church. The Communist regimes are leaving nothing undone to win over the youth, not only politically

but, above all, ideologically. With frightening success, the schools have been transformed into instruments of Marxist materialism. The Church is deprived of the means to counteract these inroads. One of the most pathetic and eloquent witnesses to this tragic situation is the pastoral of the bishops whose dioceses lie partly in East Germany, read in the churches on January 11. In a carefully worded statement designed to deprive the regime of any pretext for censorship or reprisals, the bishops confessed their impotence and laid upon parents the duty to catechize their own children. For in the schools, said the bishops, the textbooks are all stamped with materialism, which denies God and the soul in the name of "science." "Day after day, and even year after year," said the message, "our children must frequent such schools." In order to counteract the inevitable ill effects of such education, parents are urged to instruct their children so that their religious convictions may be safeguarded under such seemingly overpowering temptations. "Send your children off to school with a prayer and a blessing," urged the bishops, "making the Sign of the Cross on their forehead with holy water and saying, 'God be with you.'" Only prayer and parental love seem capable of resisting successfully this threat to the faith of our Catholic youth behind the Iron Curtain.

Africa, Central and South, at the polls

The electorate of Southern Rhodesia, which consists of some 49,000 whites and about 1,000 non-whites, went to the polls on April 9 and accepted by a substantial majority the scheme for a Central African Federation proposed by the British Government on Feb. 5. Apart from the token representation we have mentioned, the rest of Southern Rhodesia's 1.9 million natives were ineligible to vote. The governments of the other two areas in the proposed federation, Northern Rhodesia and Nyasaland, had promised to accept if Southern Rhodesia did. Nevertheless it cannot be said that the new federation is getting off to an auspicious start. Native opinion in all three territories is pretty solidly against it. The natives feel that it will remove them one step farther from the protection of the British Colonial Office and one step nearer to domination by the white "settler" government. If, as a section of the British press thinks, native opposition is largely based on ignorance and traditional suspicion of all change, yet this fact shows that a job of popular education has been neglected. And with the dire example of Premier Daniel F. Malan's racist South Africa just over the border, the natives will have to be won to the new federation by solid deeds rather than by words or paper guarantees . . . in South Africa on April 15, a general election bitterly contested between Dr. Malan's Nationalist party and the United party brought out an 85-per-cent vote. Early returns indicated a Nationalist victory. This presages no peace for South Africa. The Nationalists are willing to sacrifice the constitution itself in order to impose their racism on the country.

NOTES ON ORGANIZED LABOR

Only a few days after the International Longshoremen's and Warehousemen's Union (Indep.), in convention at San Francisco, re-elected Harry Bridges president, a New York grand jury, on April 13, indicted Joseph P. Ryan, head of the International Longshoremen's Association (AFL), for misusing union funds.

The juxtaposition of these news items helps to explain the continuing Communist control over certain trade unions. If the ILA were a strong, honestly run union, it might successfully challenge Bridges' domination of West Coast docks. It cannot do so now because, if given a choice, the West Coast longshoremen would undoubtedly prefer the Bridges' administration, with all its following of the Communist-party line, to the racket-ridden, anti-Communist ILA.

How solidly Bridges is entrenched on the Pacific Coast was again demonstrated by his complete control over the convention. The Communist issue was raised by a brave delegate from Warehouse Local 6, but Bridges easily scotched the move. At his instance, the delegates elected a substitute president who will serve if and when Bridges goes to jail for perjury. His conviction on that count is being appealed.

Since our last report here on the messy affairs of ILA, that union's executive board ordered all affiliates to abandon the shape-up and adopt some other type of hiring. This is one of the reforms which the AFL stipulated in its ultimatum to ILA last February (AM. 2/28, pp. 592-594). Originally the AFL set an April 30 deadline for the clean-up of the New York docks, but it now appears that the day of reckoning has been deferred to the May meeting of the AFL executive council. Most observers agree that the few weeks' added grace will not be of much help to ILA, which is probably too corrupt anyway to be reformed from within. Now with Mr. Ryan under indictment the ILA cause seems hopeless.

The April 7 unity meeting between AFL and CIO leaders went off much better than many expected. Although it is still difficult to see unity in the cards, at least in anything like the proximate future, there seems to be a new determination on both sides to get down to cases and see what can be done. The conferees set up a joint committee to prepare the way for action. Among other things, the group will attempt to clarify jurisdictional lines and study plans for eliminating raiding. These are praiseworthy and necessary preliminaries to unity.

After cooking for nearly a year, the deal to amalgamate unions in the retail distribution field under the CIO banner is just about ready for serving. Under the proposed plan, the CIO Wholesale, Retail and Department Store Workers will absorb the Distributive, Processing and Office Workers (Indep.) together with the big local at Macy's. The deal has been held up because the CIO was not convinced that DPOWA had really broken with the Communist party. Some of our ideological experts here in Manhattan still have their fingers crossed.

B. L. M.

WASHINGTON FRONT

It was quite generally agreed in Washington as the hearings on the proposed Bricker Amendment closed on April 11 that that dangerous experiment had been killed. The amendment would have seriously crippled the treaty-making power of both the President and Senate. But it was also agreed that there remained some unfinished business.

First item on the agenda is to find some face-saving device by which the sixty-four Senate sponsors of the Amendment may retire gracefully. The masterly presentations of Secretary Dulles and Attorney General Brownell destroyed the arguments for the proposal. In a little-noticed speech just before Mr. Dulles spoke, former Dean Clarence Manion unwittingly exposed the all-too-prevalent distrust of ourselves in a revolutionary era which has gripped a large part of the American people.

Senators, even more than other people, do not like to admit publicly that they have been hasty and ill-advised, and even less that they harbor any distrust of our long-tested institutions. Hence the frantic search by everybody to find some way by which they may retire gracefully.

It would be bad enough to subject the ratification of a treaty not only to a two-thirds majority of the Senate, as now, but, as proposed, also to a bare majority of the House. Even more serious are sections 4 and 5 of the Bricker plan, which provide that executive agreements with other countries must be subject to appropriate legislation by Congress. When asked how many such agreements are now in force, Mr. Dulles quietly replied, "About 10,000" and added that they are being made, amended or dropped every day "in a host of matters." Legislation concerning them could be passed either in advance (thus probably making them impossible) or after the event (in which case, after the cumbrous processes of Congress, the need for them might have passed). Moreover, nobody has asked how our far-flung operations could be carried on during the five months in which Congress is not in session.

Mr. Dulles' plea for further careful study of these "far-reaching proposals" was not misplaced. They would indeed, as he said, radically alter the whole fundamental structure of the balance of powers on which our Government is based.

Probably the best way out for the Senate is to amend and amend on the floor, so that all Senators can in good conscience reject the final product. It would not be the first time that the Senate has used this expedient to relieve itself of an embarrassing project on which it had at first rashly embarked. This would clear the decks for a new study and a new and better start.

WILFRID PARSONS

UNDERSCORINGS

Most Rev. Amleto Giovanni Cicognani, sixth Apostolic Delegate to the United States, will celebrate on May 22 the 20th anniversary of his arrival in this country to take up the post which he has held longer than any of his five predecessors. March 17 was the 20th anniversary of his appointment, and April 23 that of his consecration as Titular Bishop of Laodicea. He celebrated his 70th birthday on Feb. 24. The 60th anniversary of the establishing of the Apostolic Delegation was Jan. 24.

► In the 20 years since Archbishop Cicognani became Apostolic Delegate, the Catholic population of the country has increased from some 20 million to about 30 million. The number of priests has risen from 30,000 to 45,000. Twenty-one new dioceses have been created in the United States and its possessions, and one new archdiocese, Washington, D. C., which was detached from Baltimore in 1947.

► Manhattan College, New York, conducted by the Brothers of the Christian Schools, will celebrate on April 25 the hundredth anniversary of its foundation. A Pontifical High Mass, the dedication by His Eminence, Francis Cardinal Spellman, of a new \$1.5-million School of Science, and a Centenary Convocation will be the highlights of the occasion. The Charles Hayden Foundation of New York made a contribution of \$500,000 toward the cost of the new school.

► St. Andrew-on-Hudson, novitiate of the New York Province of the Society of Jesus, held a three-day celebration of its golden jubilee, April 11-13. When on Jan. 15, 1903 it opened its doors to receive the novices and other Jesuits transferred from the old house of studies at Frederick, Md., it was the novitiate for a Province that has since been divided into three—New York, Maryland and New England. In the half-century, St. Andrew's has admitted 2,524 novices, of whom 379 were postulant lay-brothers.

► Most Rev. James A. McNulty, Auxiliary Bishop of Newark, N. J., since 1947, has been appointed Bishop of Paterson, N. J., the Apostolic Delegation announced April 15. He succeeds Most Rev. Thomas A. Boland, who became Archbishop of Newark in November, 1952.

► The American Heritage Foundation has notified the Editors that AMERICA won a special award in the National Non-Partisan Register and Vote competition sponsored in 1952 by the foundation. Our editorial of Nov. 1, 1952, "The moral duty to vote," was declared to be "particularly outstanding."

► In Milwaukee on April 15 died Most Rev. Moses E. Kiley, 76, Archbishop of Milwaukee. A native of Nova Scotia, he was ordained in 1911, became Bishop of Trenton, N. J., in 1934 and was transferred to Milwaukee in 1940. R.I.P. C. K.

Nato Council meeting: test of policies

More than ordinary significance attaches to the current meeting in Paris of the Council of the North Atlantic Treaty Organization. At that meeting of the Foreign Ministers and Finance Secretaries of the fourteen nation defense organization, the new foreign policies of the Malenkov and Eisenhower Administrations will for the first time be put publicly to the test.

It is generally conceded that one objective of the new Soviet peace offensive is to prevent the further development of NATO's defensive power. The Kremlin seems to believe that a military alliance born of fear of aggression will disintegrate as soon as that fear is felt to be unfounded. The decisions taken by the NATO Council will disclose how sound are those calculations.

Even before the warm winds started blowing from the East, NATO showed some signs of beginning to melt away. Much of its drive disappeared with the departure of General Eisenhower from Supreme Headquarters. Its European members regularly reneged on the goals set for them by the Military Committee. Franco-German differences kept deferring the founding of the European Defense Community, supposed to provide essential German manpower, Member-nations by-passed the Council in order to appeal directly to the United States for aid, and changed their conscription periods arbitrarily. Although economic difficulties were alleged for most of the foot-dragging, a widespread belief in Europe that Americans exaggerated the Russian menace seems to have been the real reason for the slow-up. Now that the Soviet peace gestures can be cited to validate this attitude, only determined American intervention can prevent it from bringing about the disintegration of NATO.

It cannot be denied that the Administration has been diligent in its preparations for the meeting, or that it has had enough advice. It has listened at length to the representations of Messrs. Churchill, Eden, Adenauer and Mayer. Yet the sum of its proposals, so far as we could discover as the meeting approached, was to be an agreement to forget about target dates for rearmament in favor of a stretch-out of ten years or more. On both military and economic grounds, much can be said in favor of such a policy, but it would be highly dangerous psychologically if unaccompanied by an integrated military, economic and political program for the NATO nations.

What is to be feared is that the unqualified agreement to slow down rearmament would, on the one hand, encourage the Russians to step up their peace propaganda in the hope of securing further relaxation, and, on the other, imply to our allies that we joined in discounting the danger of aggression. Already, the disclosure on April 12 that Secretary Dulles told a House Appropriations subcommittee on March 18 that

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our Government may shift a "substantial" share of U. S. aid from Western Europe to the Far and Middle East has lent weight to that impression.

To forestall the psychological dangers deriving from our abandonment of fixed goals for a definite date, the United States should present a workable—and formidable—three- or four-year program. On the military side, it should make up for the shortage of ground troops by providing for greater airpower, tactical as well as strategic. Closely connected with this is the need to secure congressional approval of sharing with our allies information on the tactical value of the A-bomb and fitting it into the strategic planning of NATO.

"PEACE, TRUE AND TOTAL"

These reflections were occupying us as we tuned in on the President's magnificent address of April 16 to the American Society of Newspaper Editors on "peace, true and total." Our fears that the Administration was not prepared to offer a constructive program at Paris to counteract the Soviet peace offensive seem to have been shared by Walter Lippmann, who discussed the "Indecision and Unpreparedness" of the Administration in his column published on the day of the President's address. Said Mr. Lippmann:

This unpreparedness for a situation which was not anticipated is, I believe, the reason why the Eisenhower Administration continues to be so indecisive. The policies which it needs to have in order to act decisively at home and abroad have not in fact been thought out . . . In the field of diplomacy our unpreparedness is even worse . . . A real peace offensive could only be met by real policies—which this country would support, which our allies would support, which can be negotiated, which could be carried out . . .

The President's address, the greatest of his career, proves that the indecision is past, that the unpreparedness is over.

This Government, said the President, is prepared to take up again the problem of reducing the burden of armaments weighing on the world, and to ask its people to apply a substantial part of the savings achieved to the new total war against hunger and poverty. This proposal is the shrewdest blow yet struck by the Administration in the cold war. Combined with his other appealing proposals, it should establish unequivocally the Eisenhower leadership of the Atlantic alliance which the President exercised so effectively during its early period.

The PW issue again

Now that the agreement on the exchange of sick and wounded PW's is in the process of implementation, the Chinese Communists are anxious to resume the armistice talks. They are ready to renew negotiations, of course, with their own interpretation of "voluntary repatriation" as the basis of discussion. Fortunately General Clark has been shrewd enough to smell a rat. He first wants to see the actual exchange of sick and wounded, which was to begin on April 20, in order to avoid being taken in.

Even then there will be reason to doubt Communist good faith. As AMERICA pointed out two weeks ago (4/11, p. 33), Chinese Premier Chou En-lai's plan for voluntary repatriation needed clarification. It has come in the meantime and is far from satisfactory. While the Communists are prepared to turn over unwilling PW's to a neutral nation, it will be for the purpose of disabusing them of their fears of returning home. The Reds apparently have no intention of giving up their self-styled right to get their hands on recalcitrant anti-Communist prisoners, while they are in neutral custody, in order to "persuade" them (by MVD methods) to renew their faltering allegiance.

The prospects for a quick truce in Korea are therefore less bright than they were a few weeks ago. We cannot agree to the Communists' distorted concept of voluntary repatriation without sacrificing our own principles. What then do we do next?

Writing in the March 30 issue of the *New Leader*, Peter Meyer has come up with a way out of the Korean stalemate. Mr. Meyer proposes that we turn loose all those prisoners we hold who do not want to return home. He suggests that Koreans who wish to settle in South Korea or join the ROK army be allowed to do so. He would give Chinese the choice of going to Formosa or settling in South Korea. Those who prefer none of these solutions would be turned over unconditionally to a neutral nation.

Such a solution would not be in contravention of international law. The Geneva Convention does not prohibit a nation from giving asylum to enemy deserters. Besides, history affords precedent for releasing these anti-Communist prisoners. As Mr. Meyer points out, in World War I Russia formed Czech, Polish and Yugoslav legions from Austrian PW's. Other Czech legions fought with the Allies in France and Italy. From Petrograd in 1917 to Stalingrad in 1943 the Bolsheviks often recruited soldiers among enemy prisoners.

The release of the anti-Communist PW's would cut the ground from under Red propagandists. They equivalently say they are continuing the fight in Korea to force us to return all prisoners, Communist and anti-Communist. If we disperse the anti-Communist PW's, how will Red China's overlords explain to their people their stubborn insistence on making war when their aim becomes impossible of attainment?

Mr. Meyer's plan has one possible drawback. The

Reds may retaliate against American prisoners. But even now we do not know how many they have already harmed. A "fact sheet" recently issued by the Defense Department warns that many of the sick and wounded soon to be exchanged may have been subjected to psychological "brain-washing." Despite the risks involved, Mr. Meyer's proposal is worth consideration both by our own Government and the UN, especially if resumed truce talks should again break down on the PW issue.

Students in politics

Political science, like many other fields of study dealing with practical affairs, has long suffered embarrassment from the gap between campus teaching and city-hall practice. Every June our colleges graduate thousands of collegians who have studied American Government under competent instructors. Yet the number of such graduates who show up later as political leaders seems, by common agreement, to be disproportionately small.

There is agreement, too, about the probable reason for this failure of political-science graduates to emerge as political leaders. Their college training never helped them to bridge the gap between the promontories of academic theory and information, on the one side, and the lowlands of "grass roots" political organization on the other. Plenty of collegians go into administrative positions in government. But they do not, in anything like sufficient numbers, work their way up through party organizations. As a result, they seldom wield much influence where policies are made and the selection of candidates takes place, namely, at the centers of party organization.

This estrangement of campus from precinct is now being overcome by many colleges. The new slogan in teaching political science is "citizen participation in politics." Specific courses bearing that title are becoming more common. Professors of political science are bringing political leaders into the classroom to explain to students the way politics operates. Teachers are using films and other visual aids to bring real political processes to life for their students.

With perhaps greater effect, students are visiting party headquarters and local and State legislative assemblies, are making political censuses and are even undergoing internships in the offices of party organizations and of legislators. They are also forming political clubs of various sorts on their campuses.

Through these and other means (long used in teaching engineering, for example) the colleges are trying to groom their students to play more active roles in political life. It goes without saying that Catholic colleges, for women as well as for men, cannot afford to watch from the sidelines this growing effort to insure that the teaching of political science will produce college-bred practitioners at every level of government. There is no use *talking* about training leaders. We must *train* them.

Socialists getting religion?

At Bentveld in the Netherlands, March 9-11, the Socialist International held an off-the-record conference on "Socialism and Religion." Since the press was not admitted to the meetings, nothing certain is known about the trend of the deliberations or the tenor of any resolutions which the delegates may have adopted. In recent weeks, however, the texts of three of the papers read at the conference have appeared in the weekly bulletin published by the Socialist International in London. If these are indicative of the sense of the gathering, the Western world may well be on the eve of some highly significant developments.

Professor Banning of the Netherlands Labor party argued that the obstacles which in the past prevented cooperation between Christians and Socialists no longer exist. These obstacles were, he rightly said, the philosophy of Marxism, the Socialist teaching on property and the "cultural policies," especially the educational policies, which Socialist parties normally pursued. Now, according to Professor Banning, European Socialists have moved away from Marxism, have abandoned "the dogma of socialization" and have come to appreciate the need to defend "spiritual freedom."

Another delegate, Herr Eichler, Social Democrat member of the Bonn Parliament, deplored the absence in historical socialism of a positive moral element. He found it paradoxical that a movement to which people were attracted by a desire to alleviate human suffering and defend human dignity should have had no place for morality. To this defect he attributed the disillusionment with socialism after the First World War and its steady decline since then.

Another Dutch Socialist, Geert J. N. M. Ruygers, member of the Netherlands Parliament, thought that the gap which has existed between socialism and religion was in process of being closed. He observed that Dutch churchmen were becoming increasingly aware of social problems, and that Socialists, warned by developments in totalitarian countries, have gained "much more understanding of the importance of spiritual and religious values." He informed the delegates that the Dutch Socialists had drafted a six-point program aimed at fostering a friendly relationship between socialism and Christianity. One of the points in that program stresses the right of parents to send their children to religious schools.

Catholics naturally welcome these radical departures from traditional Socialist thinking. They, too, hope that the old gap, which has weakened Europe in the face of totalitarian enemies, will be closed. But the gap was not of their making, and they see nothing in Christian social teaching, with its stress on brotherhood and justice and the dignity of the individual, which needs to be changed to speed a rapprochement. Furthermore, so long as French Socialists continue to fight Catholic schools, and Bel-

gian and Italian Socialists persist in the stale anticlericalism of the last century, Catholics will be inclined to regard well-disposed men like Messrs. Ruygers, Eichler and Banning as so many voices crying in the Socialist wilderness.

New wheat agreement

Neither buyers nor sellers are completely satisfied with the new three-year international wheat accord which representatives of forty-six nations approved in Chicago on April 9. Farmers in Canada and the United States regard the maximum price of \$2.05 a bushel as too low and criticize the absence of an "escalator" clause which would permit the price to rise with the world market. On the other hand, the United Kingdom, the leading importing nation, has so far refused to initial the agreement and insists that it will not pay a cent beyond \$2.

This dispute is of some interest to U. S. taxpayers. Under the old wheat agreement, which was signed in 1949 and expires July 31, the maximum price was \$1.80 a bushel. At the time the agreement was made, wheat was selling in the United States at \$2.10 a bushel. Consequently, for every bushel exported under the program, Uncle Sam had to pay American farmers 30 cents. This subsidy jumped to 70 cents when wheat sold at an average of \$2.50 a bushel during the two years following the outbreak of war in Korea. By the time the old agreement expires it will have cost U. S. taxpayers about \$600 million.

That may not be too high a price to pay to enable our wheat growers to live according to the standard to which they have become accustomed, but the U. S. Senate, which has to approve the new agreement before it takes effect, seems in no mood to give anything away. Britain will probably have to pay \$2.05 or seek its wheat in the open market. Should it elect to do this, gambling on abundant crops over the next three years—which would mean low competitive prices—this ambitious experiment in international economic cooperation might resoundingly collapse.

Before the Senate concludes debate on the wheat accord, the whole idea of commodity agreements will likely come under fire. So long as we continue, however, to support farm prices at parity, something like the wheat agreement will be necessary. Parity prices encourage surpluses, and in one way or another these surpluses must be disposed of to keep the parity-price program from foundering on the law of supply and demand. The least expensive way of doing this is to sell our surpluses under a world agreement at fixed maximum and minimum prices. If, for instance, we simply dump our surplus wheat on the uncontrolled world market, the price might well fall substantially below, not only the maximum price of \$2.05, but even below the minimum price of \$1.55 fixed at the Chicago meeting. The only other solution lies in rigid controls over production, but this solution, which involves a great deal of regimentation, the American farmer is loath to accept.

Have we enough doctors?

Gordon George

AT PRESENT there are about 212,000 American M.D.'s. But that figure includes doctors who have retired from practice. If you subtract these, the number of active doctors, in proportion to our population, stands at about 1 to 850. Is that enough? The question has been hotly debated.

STATISTICS: PAST AND PRESENT

A mere parade of figures won't give us a clear answer. In fact, the figures taken out of context can give the wrong answer. Take for example the much-publicized comparison between the year 1905 (when we had a population of 83 million to be doctored) and 1950 (with a population of 155 million). Although the population had almost doubled, the supply of new doctors graduated from our medical schools was about the same.

In 1905, about 5,600 physicians graduated. Forty-five years later the figures again stood at 5,600. On the face of it, we hadn't made much progress in providing for the medical needs of a rapidly increasing population.

In the same period, the number of U. S. medical schools has dropped by more than half, from 155 to 72. In 1905 almost anyone with a high-school diploma could find some medical school which would admit him. At least half of the 155 schools kept their standards low enough to accommodate all comers. Standards were shockingly low compared to those of European schools. The proficiency of U. S. medical practice, as a result, was correspondingly low.

In 1910 the famous Flexner report, the result of a study undertaken by the Carnegie Foundation for the Advancement of Education, exposed the appalling shortcomings of American medical education. Following this report, a zealously active American Medical Association, backed by strong public opinion, succeeded in forcing about half of the existing medical schools to close their doors. For those that remained open the AMA laid down strict standards for the admission of students, as well as for the caliber of teaching personnel and equipment.

That meant a radical cut in the number of new doctors graduating each year. By 1923 only 3,100 were graduated, about 2,000 less than in 1905. Last year about 6,100 M.D. degrees were awarded. Some 6,400 will receive their sheepskins this spring, and by 1960 the number should approach 7,000. If we use 1923 as our starting point, instead of 1905, the supply of new physicians over the past thirty years has just about kept pace with the growth of the population.

But mere figures cannot tell us the true story of the kind and amount of medical care available to Ameri-

Fr. George, S.J., one of AMERICA's contributing editors, in an article in our Feb. 14 issue called for a survey of the nation's health. Here he examines a cognate question: the supply of doctors. To maintain a supply adequate to our growing population, he concludes, is beyond the power of private enterprise or philanthropy. Government assistance is required.

cans today. The doctor we turn out in 1953 will give more people better care than his pioneer predecessor. The automobile, paved roads and telephone service increase the modern doctor's availability to his patients. He wastes less time in home calls. The efficiency of modern clinics and hospitals, too, multiplies the number of patients a single doctor can handle. In addition to all this, much of the burden of important medical care is taken from the physician's shoulders because he works with a team of highly trained assistants, such as nurses, dietitians, occupational therapists, X-ray and other technicians.

No precise figures are available, but it would hardly be rash to estimate that the productivity of a doctor has doubled or trebled since 1905. If that estimate is close to correct, then we equivalently graduated in 1950, not the same number of doctors as in 1905, but, in terms of medical care, two or three times more. The question remains: in spite of all this increased efficiency, do we even now have enough doctors? The answer to our question is another question: enough doctors for *what*? Enough to supply effective *economic demand*, the demand of those who can afford to pay the prices asked? Or enough to supply more adequately our actual medical needs?

MALDISTRIBUTION

Some contend that the number of practising doctors today is sufficient on both counts. They point to the fact that doctor supply in relation to population varies widely in different parts of the country. New England and the Central Atlantic States have a fairly high physician-population ratio; the Southeastern and Southwestern States a fairly low one. A better distribution of the doctors we have (they argue) is the answer to the apparent shortage. Well-doctored Manhattan must be induced to share with under-doctored Mississippi. Besides this, there is bad distribution within the profession. There are too many surgeons and specialists and not enough general practitioners.

Dr. Francis T. Hodges, testifying at a public hearing of the President's Commission on the Health Needs of the Nation, at San Francisco, said:

I argue that there is no true shortage of physicians but a relative shortage dependent on two conditions. The first is an excess of specialists, the second is improper distribution (*The People Speak: Building America's Health*, Vol. V. p. 245).

Another view was presented before the commission by Dr. John E. MacDonald, president of the Oklahoma Medical Society. "Instead of actual shortages," he said, there was an "unreasonable waste of health personnel" (p. 214).

But the "Findings and Recommendations" of the commission paint an entirely different picture:

The cry for more [health] personnel was sounded at almost every panel and at every public hearing held by the commission . . . There are not enough general practitioners, and most of those we have are so busy that they cannot give the patient the time and sympathetic care the old family doctor used to give in a home visit . . . In fact, with the possible exception of surgery, there seems to be no area of specialization in which the supply of physicians meets even the present demand.

Referring to the argument that better distribution would relieve critical doctor shortages in some States, the commission report points out that medical students, on completion of their education, tend to return to the area and kind of community in which they were brought up, that a free society arbitrary transplanting of physicians from one area to another is impossible.

Moreover, even in those areas with a relatively better supply of physicians many vacancies exist. In the New England and Central Atlantic States, for example, the growing fields of public health, industrial medicine and rehabilitation, as well as mental and tuberculosis hospitals, medical schools and research organizations, are actively seeking physician personnel.

It is our carefully weighed conclusion that the growth of prepayment plans and the extension of preventive medicine will increase the demand for physicians to a point higher than the present or predicted total supply, even if an ideal distribution were possible.

FUTURE SHORTAGE

It is a risky business, of course, to try to predict exactly by how many physicians we will be short in any future year. But certain minimum and maximum predictions have been made which give an idea of the size of the problem. Dr. Donald G. Anderson, secretary of the AMA's Council on Medical Education and Hospitals is on record that "there are many indications that the country could use more physicians." He estimates that we may have a shortage of as many as 15,000 doctors by 1960, even apart from military requirements. Very few AMA spokesmen today are talking in terms of doctor-surplus. Another competent observer, Dr. Howard A. Rusk, chairman of the Medical Resources Advisory Committee of the National Security Resources Board, put the doctor shortage at 22,000 by 1954.

The President's Commission on the Health Needs of the Nation has some interesting figures reported in its "Findings and Recommendations" (p. 13). They take the year 1960, with its expected population of 171 million, as a basis for their estimates.

To bring the regions of the Nation with the present lowest ratios of physicians to popula-

tion up to the current average for the nation would require 22,000 more physicians in 1960 than the predicted supply by that year. This might be considered a minimum estimate of need. . .

To bring all regions of the United States up to the average physician-population ratio of New England and the Central Atlantic States would require an even greater number of physicians—45,000 more than the predicted supply in 1960.

The commission's report then warns that this highest estimate may be taken to represent a needed supply under present, but not necessarily under improved methods of organization of medical services. A later section of the report shows indications that such an improved organization could make good medical care possible in some areas with fewer physicians than are now available there. In spite of this reservation, the report concludes:

"The tremendous pressure . . . for broader health services within the reach of more people cannot be indefinitely blocked."

We find, therefore, that the expected supply of physicians in 1960 will fall far short of the number needed to meet the need of the American people for broadened medical services.

The seriousness of the shortage, even if we accept the figure of a deficit of 22,000 doctors seven years from now, can be gauged by the fact that under present standards that number of physicians could look after at least 18 million people.

Granted a real shortage, what can we do to overcome it? We can, of course, plan for a more efficient use of health personnel. But the only real answer for a real doctor shortage is more doctors. Nothing we can do now will make much difference in the supply for a number of years. The reason is that we simply do not now have either the physical facilities or medical teaching personnel to turn out the doctors we are going to need. It would take until 1960 to build and staff the schools needed to begin producing more doctors. Obviously we cannot begin producing them in 1960 and be able to overcome a deficit of 22,000 graduates that very year.

COST OF IMPROVEMENT

Moreover, we don't know where the money is to come from, even to step up the training of medical students in 1960. It costs a lot of money to train doctors. Some medical schools are finding it harder than ever to get the necessary funds to keep operating at present enrolments, let alone to expand. The basic operating expenses of our 72 medical schools came to \$76 million in 1951-52, just about double the cost a decade before.

For every dollar paid in tuition by a medical student, the school must find at least another three dollars to cover the cost of training him. In 1947-48, for example, despite wide differences in operating costs from one school to another, it took about \$2,285 to put a student through one year of training. Students that

year paid an average of \$547 tuition. The medical schools of America are doing a fine job, second to none in the world, but to maintain and increase their service they must have more money. The lack of "green stuff" (not chlorophyll, either) sets up an insurmountable barrier to increasing the number of doctors.

How much would it cost to produce the 22,000 additional doctors we will need? The Surgeon General's Committee on Medical Care and Finances, which was made up of twelve distinguished physicians, including past presidents of the American Medical Association, The American Hospital Association and the American College of Physicians, on February 2, 1951 gave the following estimates:

1. Just to *continue graduating* 6,000 M.D.'s yearly, without running up deficits or lowering standards, would require an *annual* outlay of \$40 million more than we have been spending, or about \$116 million all told. New buildings, laboratories and equipment needed to care for present enrolments will cost about \$330 million.

2. To *increase enrolment* 22 per cent (the working goal set by medical-school deans) would cost, in addition to the above amounts, \$18 million yearly for increased operations and \$244 million for construction and equipment.

This would raise the ante to about \$134 million annually for current expenditures and to about \$574 million for construction and equipment. Where will these astronomical sums of money come from? Certainly this wealthy country, which annually spends about \$5 billion on tobacco and between \$2 and \$3 billion on cosmetics, can afford the cost of an adequate system of medical education.

The AMA hopes to get it from private sources. It sponsors the American Medical Educational Foundation, which reported jointly with the Association of American Medical Colleges that between them they had collected and distributed to medical institutions \$2.8 million for the year ending August, 1952. This is but a small fraction of the funds needed.

NEED OF FEDERAL AID

Its unimpressive size helps to explain why, with the sole exception of the AMA, all authorities agree that private sources cannot shoulder the entire financial burden now facing American medical education. Every effort should be made to tap private sources, they say, because complete dependence on government funds would be unhealthy for medical education in very many ways. They have been forced to conclude, however, that private philanthropy cannot alone foot the future costs of medical schooling.

A bill to provide Federal aid to medical schools was introduced in the Senate in 1949 under bipartisan auspices. As a result of AMA opposition, however, it was shelved. This political setback led to the first open split between the AMA and the American Association of Medical Colleges. The latter endorsed the Emergency Professional Health Training Act of 1951,

another bipartisan measure supported by all thirteen members of the Senate Labor and Public Welfare Committee—seven Democrats and six Republicans. Through a rather mysterious and unexpected bit of political maneuvering, opponents managed to kill this bill, too (AM. 10/20/51, p. 61).

The AMA seems to have decided that any Federal assistance to medical schools would be the thin edge of the wedge in a drive for compulsory health insurance. Whatever the reason for their vigorous opposition, those who control organized medicine are effectively blocking the production of doctors who may be sorely needed in the 1960's. The fear of dictatorial bureaucrats, following in the wake of Federal assistance, seems to us, in this case, to be exaggerated. In the words of the President's Commission:

We believe that should the Federal Government, by virtue of supporting medical education, attempt to interfere with local autonomy, the public, the universities, their medical schools and the Association of American Medical Colleges would be fully capable of handling such a situation.

Dr. George Packer Berry, dean of Harvard Medical School and president of the AAMC, has argued:

We now spend more than a million dollars a year in Federal funds at Harvard Medical School and it has come to us without any strings attached or any effort to control us. I see no ground for apprehension if the schools maintain a proper balance between their own funds and Federal grants.

The tremendous pressure building up in this country for broader health services within the reach of more people cannot be indefinitely blocked. Unless it is wisely channeled it will almost certainly bring about the kind of Government action the AMA detests and fears.

AMA MUST YIELD

The issue is crystal-clear. All authorities, including the AMA, agree that we shall need tens of millions of dollars more annually, even to maintain our medical schools at present levels of enrolment and proficiency. There is pretty general agreement that we will need tens of millions beyond that to produce the additional doctors the country must have from 1960 on. Everyone but the AMA recognizes that these tens of millions cannot be raised from private sources, and the AMA itself has failed to raise enough to throw doubt on their contention. So everyone but the AMA concludes that our medical schools, merely to survive as they now are, must have Federal assistance. Yet the AMA has so far succeeded in blocking it.

If the above assumptions are correct, therefore, the AMA is endangering the future of American medical education by its die-hard opposition to Federal aid. The only way out of this blind alley would be for the AMA to drop its opposition—perhaps on the ground that under the Eisenhower Administration the dangers it saw in Federal aid will be under control.

Public policy toward Communist unions

Benjamin L. Masse

JUST ABOUT every school of thought—liberal, conservative and all the ideological shades in between—is dissatisfied with the anti-Communist section of the Taft-Hartley Act. Though the dissatisfaction stems from a variety of reasons, on one score all hands are agreed: Section 9 (h), which requires non-Communist affidavits as a condition for enjoying the services of the National Labor Relations Board, has lost whatever force it may once have had.

The basis of this general persuasion need only be indicated. After nearly six years of operation under a law which was supposed to make their position untenable, the Communists remain a lively and potent factor in the labor movement. Though not so strong as they used to be, they continue to represent about a half-million workers in such key defense industries as electrical manufacturing, longshoring and copper mining and smelting. They have pockets of strength in other essential industries, too.

How oust the comrades from these places of power and potential sabotage? Should Section 9 (h) be firmed up, and if so, how? Or should it be quietly junked as a well-meaning but unrealistic approach to the problem? If it is to be junked, what, if anything, ought Congress put in its place?

Last year a special subcommittee of the Senate Committee on Labor and Public Welfare set out to find the answers. For the business at hand, it was just about as knowledgeable a group as could be found in the 82nd Congress. Senator Taft, co-author of Taft-Hartley, was a member. So were the three most highly regarded labor experts in the Senate: Senators Ives of New York, Morse of Oregon and Douglas of Illinois. The chairman was Senator Humphrey, who brought to the probe an intelligent interest in the problem and a gift for energetic direction.

The subcommittee did a thorough job of picking the brains of a large and highly informed group of people. It levied on labor and management, on the professions and the universities. The testimony turned out to be so revealing and authoritative that the subcommittee's publications—four volumes of hearings, plus a 32-page summary report to Congress—are now the richest available source of information on Communists in U. S. labor and what the Government ought to do about them.

Before giving the subcommittee's policy recommendations, which this Congress may decide to follow, I propose to hit the highlights of the various suggestions offered by the witnesses. They fall under four heads.

Despite the anti-Communist provisions of the Taft-Hartley Act and the exertions of the labor movement itself, the Communist party is thought still to dictate the policies of three major American unions. Fr. Masse discusses the main proposals which have been advanced to deal with this continuing threat to the nation's freedom and security.

I

The National Labor Relations Board should be given authority to find that a union is Communist-dominated. This finding would be subject to due constitutional process, that is, the unions so characterized would enjoy the right to appeal to the courts. If they did not appeal, or if their appeal was denied, the unions would be refused access to the services of the board. Furthermore, if the unions had the status of recognized bargaining agents, the board would order them disestablished and compel employers to cease dealing with them.

Although the Canadian Labor Board has successfully used this approach to eliminate Communist-controlled unions above the border, our own board is loath to accept the responsibility. NLRB chairman Paul Herzog testified that the board was expert in collective bargaining, not in detecting subversive activities, and that to become expert would require special investigative techniques "inconsistent with the open-court procedures of a quasi-judicial agency." He added that the burden of investigating charges of Communist domination would delay and otherwise interfere with the purposes for which the board was established.

Such informed witnesses as David Saposs, former chief economist of NLRB, Merlyn Pitzele, chairman of the N. Y. State Board of Mediation and Senator Morse did not share Mr. Herzog's doubts. Neither did several AFL leaders who favored this proposal.

II

Some Government agency other than NLRB should be empowered to declare a union Communist-dominated. Upon such a declaration, which would also be subject to due constitutional process, the Communist-dominated union would be liable to the penalties mentioned above.

Some of the witnesses limited this plan to defense industries. Others wanted it extended to all industries. The Government agency most frequently nominated for the job was the Munitions Board within the Department of Defense. This board is already charged with the responsibility of formulating and policing security regulations in defense work.

One important precedent was cited for this proposal. In 1948 the Atomic Energy Commission ordered General Electric not to recognize the United Electrical Workers (Independent) as collective bargaining agent

at the Government-owned atomic installation in Schenectady, N. Y.

Although a few union witnesses supported this approach, labor spokesmen were generally opposed to any procedure—whether it involved the Defense Department, NLRB or any other Federal agency—that would permit the Government “to determine what unions can represent workers in this country.” As the late Allan Haywood, then executive vice president of the CIO, told the subcommittee:

This amounts, whether or not it is so labeled, to Government licensing of trade unions. It means that the Government determines which unions are legitimate and may continue to function, and which shall be proscribed. Government licensing of unions would, in our opinion, be justified, if ever, only in a desperate situation and as a last resort . . . and would inevitably involve thought control, since it would turn not on acts but on beliefs and loyalties.

A spokesman for the Defense Department expressed doubt that this agency had authority under existing law to disestablish a union, as the Atomic Energy Commission did in the General Electric case. And Mr. Herzog of NLRB said that there was serious question whether his agency could legally commit itself in advance to recognize any such order by the Defense Department, or by any other Government agency. It seemed clear from the testimony that if the Defense Department was to police unions in defense work, Congress would have to give it new authority.

Pending before Congress is a bill sponsored by Arizona's freshman Republicans, Sen. Barry Goldwater and Rep. John J. Rhodes, which would give to the Subversive Activities Control Board the job of fingerprinting Communist unions. This bill has a chance of becoming law.

III

Communist-dominated unions should be eliminated by a Government guarantee of democratic processes in trade unions.

The assumption underlying this proposal is that Communists gain and maintain their hold over unions, as H. W. Story, vice president of Allis-Chalmers, testified, “through stifling of democratic processes in the election of officers and in other administrative union activities.” This position received some support from the liberal and labor side when J. B. S. Hardman, editor of *Labor and Nation*, agreed that protection of union civil rights was at least a partial answer to Communist control of unions. He told the subcommittee that trade unions cannot, by their very nature, duly protect “the civil and democratic rights and duties of union members.”

Other witnesses were of the opinion that Mr. Story was overly optimistic about the willingness and ability of all anti-Communist union members to oust Communist leaders. They were inclined to agree with an industrialist who testified that “the unions have not really demonstrated their capacity to rid their organ-

izations of Communist leadership.” The trade-union witnesses who favored invoking the aid of NLRB or the Defense Department to break the Communist grip on certain unions apparently agreed with that estimate.

IV

Communist-controlled unions can be adequately handled by strengthening Section 9 (h) of the Taft-Hartley Act.

As it now stands, Section 9 (h) can be easily circumvented because the non-Communist affidavit requirement is couched in the present tense. To convict a union leader of making a false affidavit, the Justice Department must prove that the affiant was a member of the Communist party *on the very day* he executed the affidavit. According to the Justice Department, that is “virtually impossible,” and the record bears the Department out. Out of a total of 68 cases which NLRB has referred to it since 1947, the Department has presented no more than 14 cases to a grand jury, and obtained a conviction in only one instance.

To close this verbal loophole, the former Attorney General, Howard McGrath, suggested that labor leaders be required to swear that they are not now, and for the preceding twelve-month period have not been, members of the Communist party.

Other witnesses doubted whether this change in wording would be really effective. They pointed out that if the law were amended in this way, Communists would go through the farce of resigning from the party, wait a year and then resume their union activities with impunity. The critics suggested, too, that the proposed change would not catch the Communists who over the past three years have resorted to the “quickie resignation” dodge and are now functioning as labor officials.

SUBCOMMITTEE RECOMMENDATIONS

Confronted with these conflicting proposals, all supported by expert testimony, the subcommittee finally decided that, barring a worsening of the international situation, the country should continue to rely on Section 9 (h). Persuaded by Mr. Herzog's analysis, its members agreed that NLRB was not geared to investigate the truth or falsity of the 232,000 affidavits now on file, and could not be so geared without a serious loss of efficiency. The subcommittee thought, however, that NLRB could help put teeth into Section 9 (h) by stronger efforts “to protect its own processes from abuse.” This it could do by denying its services to unions under three sets of circumstances:

1. Where individuals refuse to testify under oath before a grand jury or legislative committee that they have signed a non-Communist affidavit, or where they refuse to swear that they were not Communists at the time of signing.

2. Where individuals refuse in similar circumstances to testify whether or not they are members of the Communist party.

3. Where individuals are convicted of executing a false non-Communist affidavit.

To encourage unions to rid themselves of officials involved in such cases, NLRB would give them thirty days to purge themselves before declaring them not in compliance with Section 9 (h).

The subcommittee was aware of the objection that its recommendations conflicted with the constitutional protection against self-incrimination. This is the subcommittee's answer:

It seems to us that the constitutional protection against self-incrimination ought not to become an immunity for Communist union officers from the consequences of bad faith in filing non-Communist affidavits. And in any case the loss suffered by such officers is a disqualification from serving as officers of a union which wishes to utilize the procedures of the law. That the unavailability of the board's processes is something less than catastrophic is attested to by the fact that two large and powerful unions (and anti-Communist unions, by the way) have been able to exist for five years without access to NLRB procedures.

The subcommittee also had some recommendations for other Government agencies. It suggested that the Justice Department set up a special unit to handle Section 9 (h) cases, and that this unit maintain close relations with NLRB and the various congressional committees concerned with Communist infiltration. It thought also that the Munitions Board, the Atomic Energy Commission, the FBI and other security agencies should develop special competence in the security implications of Communist-controlled unions, and that the Budget Bureau should coordinate all Government activities in this field.

Finally, the subcommittee recommended that Congress exempt from the affidavit provision of Taft-Hartley the officials of all unions which ban Communists from holding office and enforce the ban. Such a provision would encourage unions to dump Communist officials and would lighten the load on NLRB and the Justice Department.

Perhaps this program, which represents a compromise, is the best that can be had at the present time. It seems to me, however, that the forthright way to handle the problem, as Senator Morse has said, is to declare that Communist-dominated unions are not trade unions within the meaning of the Taft-Hartley Act. If that were done NLRB would be the logical agency to do the declaring.

Mr. Herzog, I think, exaggerates the difficulty of determining whether or not a union is Communist-dominated. To make such a determination is certainly much easier than to prove that an individual union leader is a member of the Communist party. Actually, a difficulty would arise only in the case of scattered local unions affiliated with non-Communist internationals. So far as Communist-controlled international unions are concerned, they are so well known that the board could easily identify them.

It was clear from the hearings that "official" labor opinion does not like this approach, but then "official" labor opinion does not like any governmental approach to the Communist issue. Against the background of AFL and CIO opposition to communism here and abroad, one can agree that ideally the best answer to Communist-controlled unions is counteraction on the part of workers and unions themselves. As the subcommittee found, however, the unions are not able to do the job alone. Since this is so, they should not resent Government aid in a matter which seriously concerns, not trade unions alone, but national defense, the whole general welfare of this country and, indeed, the defense of the free world itself.

The Federal lands: a national heritage

IN THE OPENING DAYS of the 83rd Congress, Sen. Arthur V. Watkins of Utah introduced a bill designed to bring about the survey of 116 million acres of still unsurveyed land in the 11 Western States. Calling attention to the fact that the State of Utah is entitled to sections 2, 16, 32 and 36 of each surveyed township, the Senator indicated a desire to reduce the extent of unsurveyed land in his own State (10.5 million acres), with a view of bringing as much of it as possible under State control and making it contribute to the financial resources of Utah.

This is a familiar point. Many residents of Western States profess to be quite unhappy about the large holdings of the Federal Government within their State borders. In this they have a point; and if it were merely a matter of allocating land between the States and the Federal Government, now might be the time to have a complete overhauling of the public-land question, with the possibility of all public lands going to the States within whose borders they lie.

But the problem goes further than this. While the Watkins bill calls only for cadastral surveys, it has a provision to permit private persons to contribute toward cost of the survey when it is made at their request, though all the work would be done under the U. S. Bureau of Land Management. Here is where the situation becomes a bit hazy, and we begin to wonder whose interests are actually at stake. The only logical answer to this is: everybody's.

There is not a man, woman or child in the United States but is the richer because of the vast mountain and forest areas, the deserts and scenic sections of the West. Land that is still public belongs to all of us, whether we live East or West. Under the rule of law, we have equal rights to hunt, fish and vacation in these areas. The proper use of the public lands in the interest of everyone will be an issue as far into the future as we can see.

The question, therefore, naturally arises: does the Watkins bill completely protect the interests of every-

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one, or does it contain loopholes which make it play directly into the hands of a certain few? If numerous township sections are transferred from the Federal domain to the State for the purpose of taxation, new problems will arise. If eventually the State reaches out to exercise any sort of control over these scattered sections surrounded by Federal lands and forests, there would immediately be a clash of jurisdiction. And judging from past experience, there would immediately be a heavy demand through State influence for opening these areas, and the Federal lands around them, to private exploitation. Private persons would not be interested in financing any part of a survey of public lands unless they expected to gain some advantage for themselves.

As everyone knows, the school sections have long ago gone into private hands. This was as it should be. Most of this land was arable, fit for homes and farms, and located close to centers of population. During the process of building up the country these plots have found their proper place. But extend this principle to the mountainous areas now comprising our public lands, including our forest reserves, and what have you? One can see the eventual disintegration of our common heritage.

At present, the pressure long exercised by private interests against the Federal domain can be expected to increase enormously. This seems an ideal time to many who have been casting greedy eyes on the national forests, grazing and mineral lands to make an all-out fight, under the guise of opposing big government, to get them out of Federal hands.

Nevertheless, it would be unfair to charge selfish motives against any occupational or regional group. Among cattlemen, woolgrowers, mining experts and producers of lumber, one finds numerous conservation-minded individuals who are inclined to be reasonable and fair. Their natural interests are not to be ignored. Yet there is a state of mind found in every stratum of society, which seems to be basically destructive. It is hard to define, and many of those most given to it are the ones who would loudly resent its being imputed to them. Roughly speaking, one word—shortsightedness—describes it. And the very mention of it makes the thoughtful observer hear the voice of the exploiter crying for immediate possession and immediate use of what should be shared with others and preserved for the future.

There is no denying that individuals in the livestock industry have been trying for decades to obtain a vested interest in the public domain. Many feel that this would be detrimental to wild-life management, to sanitary and flood control, as well as long-range production of grass and browse. Yet it should be possible for livestock owners to be permitted to acquire grazing rights in the ranges, without the surrender of the rights common to all of us. This is something to be worked out calmly, not emotionally.

Meanwhile, the Watkins bill is timely. By bringing up the survey question, it opens the door for a com-

plete discussion of the public-lands issue. It is to be hoped that this will be a profitable and enlightened discussion, and that out of it will grow a better understanding of the value of the public lands to every American citizen.

Futhermore, the interest of the States in the public lands is genuine and should be considered. Fifteen per cent of the land area within the borders of the Western States under consideration is Federal land. This is not a small item for those States.

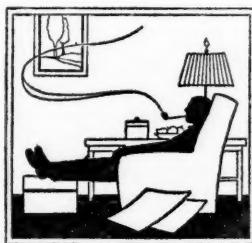
To millions of Americans, the magnificent mountains of the West have become a symbol of our greatness and freedom. We would do well to keep this in mind as we look toward the future; and we may have to decide sooner than we think what we want the future to bring.

Do we want to cut this area up into a crazy-quilt patchwork of isolated school sections, and baronial estates? Or is there a way by which this national heritage may be preserved for all, allowing individual enterprise and public responsibility to unite for the common good? There certainly ought to be such a way; and with intelligence and good will it can be found.

EZRA J. POULSEN

Mr. Poulsen is with the Granite Publishing Co. in Salt Lake City, Utah. As a boy on a small farm in Idaho, he early "learned to love the forests."

FEATURE "X"



Fr. Corcoran, S.J., of Marquette University, Milwaukee, former editor of the Historical Bulletin and author of Blackrobe (Bruce, 1937), proposes St. Peter Canisius as a modern patron for librarians.

IF THERE IS A SAINT in the Church's calendar deserving to be regarded as the patron of librarians, surely it is Peter Canisius (1521-97), the scholar-saint whose feast we celebrate April 27. He was a librarian and a great lover of books. He was the author of a multitude of literary works. He was the founder of 18 college libraries.

By himself or in collaboration with others he founded colleges at Cologne, Vienna, Prague, Ingolstadt, Strasburg, Freiburg in Breisgau, Zabern, Dillingen, Munich, Würzburg, Hall in Tyrol, Speyer, Innsbruck, Landshut, Landsberg, Molsheim in Alsace and Fribourg in Switzerland. In each of these colleges he made it a point to establish a library as an essential feature of the institution. Over and over again he made the thought-provoking remark: "Rather a col-

lege without a church than a college without a library; we cannot be good soldiers unless we have good weapons."

In his day the technique of managing a library was not as scientific or as elaborate as it is today. But St. Peter Canisius, whether he was rector of a college or Jesuit provincial of Upper Germany, saw to it that the books of his library were available and that they were kept in circulation. A genuine librarian, he considered it his duty to be rather a dispenser of books than a custodian of them. He distributed his catechism far and wide and lavishly. When he came across a child or an adult who could not afford to buy his popular little book of questions and answers, he readily and freely gave him a copy.

That he was an extraordinary lover of books shines out from every page of his life. As an author he was the father of many volumes, and as a scholar he cherished the companionship of books wherever he lived. When obedience obliged him to change his place of residence, he carried little with him in worldly goods except books. And these, since they constituted almost an essential part of his life, he took with him wherever he went. Sometimes he would transport to his new home a whole wagon-load of books.

Though St. Peter Canisius was decidedly a man of action, there can be no doubt that his literary productions played a prominent role in the work that made him the second Apostle of Germany. He himself was of the opinion that one writer is worth ten professors, and while he conducted colleges and gave long hours to teaching, preaching and instructing, his first love was his writing. This he felt to be his most far-reaching work; without it, he said, he could not live.

Whenever he saw the need of a book, he set about at once to gather material for it and to write it. He realized the futility of telling people not to read a bad book unless he provided a good one to replace it. He wrote so many books that it is a mystery how he did anything else. Yet he preached and catechized continually. He traveled up and down Germany and Austria, founding colleges and fostering them after they were founded. He was one of the leading theologians at the Council of Trent. He was an adviser to Popes and bishops, emperors and dukes.

Of all his literary productions, the most popular and the most powerful was his catechism. It exerted a gigantic influence in reviving the faith in Germany as well as elsewhere. It was instrumental in bringing about thousands of conversions. Even after the Saint's death, his little book brought back to the faith dukes and princes and all their subjects. The catechism was translated into French, English, Scotch, Ethiopian, Bohemian, Polish, Spanish, Italian, Indian and Japanese. It was reprinted in French four hundred times. It was, in many districts of Germany, the standard catechism far into the nineteenth century.

In 1567, Pope St. Pius V ordered Canisius to write a book in answer to the *Centuries of Magdeburg*

written by the Lutheran Flacius Illyricus. The *Centuries* in seven volumes paraded a formidable array of anti-Catholic references and became very popular. The Pope told Canisius to write a brief answer in two or three volumes and simply point out a few samples of Flacius' erroneous use of texts and quotations. Canisius did not feel equal to the dreaded task and begged to be excused, but after obtaining the blessing of St. Pius V and of St. Francis Borgia, the General of the Society of Jesus, he obediently set to work on the difficult project.

He was provincial of Upper Germany at the time and was engaged in founding colleges, settling disputes between civil and ecclesiastical dignitaries and lending himself to a multitude of apostolic works, including hundreds of sermons and confessions, but by dint of persistent industry, he managed to publish the first volume of his answer to Flacius in 1571. The book, entitled *St. John the Baptist*, was acclaimed as a scholarly work and as a great boon to the Church. In contrast to the *Centuries*, it was temperate and kindly and refrained from calling names or indulging in invective.

The success of the first volume induced the superiors of Peter Canisius to encourage him to continue the series. Accordingly he lost no time in beginning to collect material for his second volume, which centered about the Blessed Virgin. Like the first volume, this one was a bulky work of more than 700 pages, printed in fine, clear type on good paper. It was highly praised by scholars and other readers in several countries.

He also published a great number of smaller books—lives of the saints, manuals of devotion and other works. When the infirmities of age prevented him from preaching, he devoted his time entirely to writing. The number of books he published in his terrifically active life is almost unbelievable. The mere list of the titles of his works covers fifty quarto pages in the large bibliography of the Society of Jesus.

He liked writing better than any other occupation. Knowing its effectiveness, he never missed an opportunity to encourage others to write, and assisted them unstintingly in their literary endeavors. More than once he recommended to the General of the Jesuits that he establish houses for the training of writers.

In his eyes, books had a sort of sacramental character. That is why he founded so many libraries, why in spite of his other onerous duties he made himself a librarian, why he loved books as if they were persons, why he wrote a whole library of books.

In proposing the candidacy of St. Peter Canisius as patron of librarians, we are not unaware that St. Jerome is sometimes listed as the incumbent of that position. Inasmuch, however, as librarians of today do not in any practical way regard St. Jerome as their patron, many members of the profession think it high time to propose as their representative at the court of heaven a saint of fairly recent times who was actually a librarian and a founder of libraries.

CHARLES CORCORAN

T. S. Eliot's Ash Wednesday

Thomas J. Beary

Ash Wednesday, which has been called one of the great religious poems of our language, is a 219-line poem published in its present form in 1930. It is divided into six unequal sections, the first three of which appeared separately between 1927 and 1929. Consequently it is not so much a single poem as a symphony. If you expect to find in it the structural unity of "The Hound of Heaven" you'll be disappointed. It has a thematic unity roughly similar to a group of essays on man's religious potential, written over a span of years, and reflecting, beneath a basic consistency of viewpoint, the author's varying emotional and intellectual reactions.

The theme of purgation is central, but the theme of the Incarnation assumes prominence in the fourth and fifth sections, and autobiographical elements have a valence which cannot be accurately gauged but which cannot be overlooked. The structural facade is provided by Eliot's conception of Lent as the proper season for penance and introspection. Other important structural elements include the purgative way outlined by St. John of the Cross (or other spiritual writers); the Eleatic version of Dante's Beatrice; and certain prayers and dogmas of the Church, particularly those pertaining to the Incarnation and the Communion of Saints.

The poem opens on a note of spiritual assessment. It is Ash Wednesday. The nameless protagonist, a mature, intelligent man, is discovered in the arid task of self-judgment. He has abandoned sin and worldly ambition ("The infirm glory of the positive hour"), but he is convinced that he has made no real progress in the spiritual life. He cannot turn back to sin; but neither can he go forward. It seems to him that the voice of contemplation and the blessed face of spiritual consolation are as remote, and as necessarily to be renounced, as the once fair-flowering garden of the time-world. He finds some consolation in his passivity toward the latter, and prays that God's ultimate judgment may not be too heavy.

The reader familiar with "The Dark Night of the Soul" realizes that the penitent has made more progress than he is aware of. The dehydration of his will and the fact that his soul's wings have become "mere fans to beat the air" are concomitants of the dark night of the senses vividly described by St. John of the Cross—a dark night which extends to the higher faculties as well. Meditation is impossible, spontaneous prayer is painful; coupled with a persistent longing for more intimate union with God there is the conviction of unworthiness; there are sometimes tempta-

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tions against faith, hope, chastity and patience. All these are passive trials (sent by God) and we know from St. John that Eliot's penitent will eventually emerge from his dark prison wonderfully renewed in grace if he now paces it with blind humility. But this, he finds, is far from easy. The bars, though invisible, are the terrible bars of spiritual desolation. He prays aloud for relief and for the gift of patience as the first section ends.

The second section is strikingly different. The first of the poems to appear in print (December 10, 1927), its position here, flanked by two sections overtly dealing with the same problem and the same protagonist, shows that Eliot meant it to be intrinsic to the theme of purgation. It shows also, I think, that he implied the identification of its protagonist with the penitent of sections one and three. If this is so, the section must be understood as a dream or a vision experienced by the penitent. Whether or not we are in agreement about the protagonist, I think you will join me in calling this whole section one of the rarest things in modern poetry. It stands as a brilliant instance of the "higher dream" which Eliot so much admired in Dante's world—the many-faceted product of an imagination at once liberated and disciplined because of its philosophico-theological certitudes, an imagination which used fable, allegory and vision to produce the Divine Comedy as well as the *Summa* and the famous unicorn-hunt tapestries, as well as the cathedral at Reims. The white leopards of this section—and the jeweled unicorns and gilded hearse of section four—clearly belong to this "higher dream" and should not be interpreted as symbols having concrete referents.

The disembodied spirit of the penitent addresses a beautiful Lady reminiscent of Dante's Beatrice and like her representing Contemplation. The spirit describes how three white leopards have devoured all but the indigestible portions of his body. Only the fact that he has annihilated ambition and desire enables him to recover those portions, themselves less carnal than the others which have seen and tasted sin.

When the Lady withdraws, the purified bones compose a litany to the Blessed Virgin remarkable for

Thomas J. Beary, of the English faculty at University College of St. John's University, Brooklyn, has contributed poetry and criticism to *Spirit and Renascence*.

its spontaneity and melody and containing contradictory epithets, depending on whether Mary is thought of as she is in herself or as concerned with her unhappy children. The chirping bones disclose their desire for the mystical garden of union with God, where all impure love is ended and all spiritual love finds its fulfilment. The bones, "scattered and shining," eventually subside into a calm such as Ezechiel knew when God granted him the vision of the future Temple. The whole section is filled with harmony and light. In its vision, the soul of the penitent achieves the prayer and the consolation denied it in the dark night of its waking.

In section three we return to the bodied penitent, who now finds himself being led up the stairway of spiritual progress. Below him the symbols of his discarded life twist and weave. Then, at the first turn of the third stair, he is unexpectedly assailed by the spectre of carnal beauty symbolized by a woman's wind-blown hair and a pagan fertility god. The temptation fades as the penitent climbs, but he has caught a frightening glimpse of his own frailty, and he prays, in the Centurion's words, "Lord, I am not worthy . . ."

A cross-fading of the themes of Incarnation and purgation occurs in the last three sections, and only in the last section will the theme of purgation be as personal as in the first three. In section four the protagonist (who seems to take on the features of Mr. Eliot from here to the end of the poem) engages in a highly allusive petitioning of the Virgin Mary to redeem mankind. Be mindful of us, he pleads, you who once walked our earth, our green fields, between the violets of dusk and dawn, participating in trivial human events, ignorant of the future Incarnation and the Passion; remember us, you who then went on to renew all nature, and who now, "wearing white light," move between time and eternity. "Redeem the time," he pleads, "Redeem the unread vision in the higher dream"—that vision of the Incarnation which our world has lost.

The Virgin, veiled in white and blue (the Lady of Contemplation is dressed in white) gives no unambiguous answer. But we note that in her presence the garden god is impotent. Nature itself joins in the prayer ("the fountain sprang up and the bird sang down") and all prayers merge in the Hail Holy Queen, the last words of which underscore the theme of the Incarnation.

In section five the protagonist meditates the relation of the Word to our time. He is forced to confess that our age is incapable of comprehending or receiving Christ. The words of the Good Friday Reproaches cut across his meditation: "O my people, what have I done to thee?" The Incarnation theme then fades and the theme of purgation and penance predominates

again, broadened now to include all those "who walk in darkness." The protagonist prays to Mary for all reluctant sinners, for all who fail to live up to the implications of Christianity, and for all who have made some spiritual progress but who are unable to surrender to the terrifying internal call to sanctity. Like an accusing refrain comes the Good Friday voice: "O my children. . ."

The theme of purgation, personalized and later universalized, dominates the closing section. We return to the Ash Wednesday penitent (Mr. Eliot? Everyman?) and discover that his spiritual ascent has been interrupted by a vivid assault of the senses. Against his will he feels the pull of natural beauty.

His emotions rebel against religious discipline and he feels himself wavering "between the profit and the loss." He begs forgiveness. He finds himself prey even to the false dreams reaching him through the ivory gates of sleep.

Now, at last, he knows that the life of the Christian is a ceaseless warfare, a "time of tension between dying and birth." But he has made some spiritual progress. He can now do what he could previously do only in disembodied vision: hope for a voice from the tree of eternity. For the last time he turns to the Blessed Virgin and includes all men in his poignant prayer.

Deliver us from self-deception, he pleads. Teach us the meaning of Dante's great line: "Our peace is in His will."

Technically, *Ash Wednesday* is a miracle in contrapuntal music. The first section opens to a sombre orchestration appropriate both for its seasonal connotations and for the muted light it casts on the meditative penitent. The second section is melodically polar: its spontaneity mirrors the release of the penitent's spirit—as well as the ebullient imagination of Mr. Eliot. This melodic contrast between the two opening sections is typical of the entire poem, which is composed of seemingly independent but actually quite related harmonies. This is true not only of the multiple rhythms, which are always semantically alive, always wonderfully expressive of meaning and mood, but it is true also of the precise and delicate utilization of sound (especially assonance) and the placement of variable rime. Consider, for instance, the *a* and the *i* sounds and the effect achieved by the fluctuating riming in the second movement of section five ("Where shall the word be found . . ." etc.). The variation in line length and speed is also a contributing factor to this polyphonic entity. The variation is great, but it is neither obtrusive nor arbitrary; it is always integral to the emotional structure within which it occurs.

Eliot's use of symbol and metaphor has drawn some critical comment. Some would prefer the brilliant figurative language of *The Waste Land*. This is to



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demand another kind of poem. *Ash Wednesday* is specifically a religious poem, requiring, and wonderfully vindicating, its own kind of symbol and image; and who will insist that readers a thousand years from now will find the spiritual staircase, the Lady of light, and the dream-crossed twilight less beautiful or functional than the Unreal City, the rats and the sprouting corpses?

Only the future can answer for the future. But since the symbols and images of *Ash Wednesday* are

drawn from, or lend their artistic weight to, the great truths of the Christian Revelation—truths which are artistically timeless, perennially relevant because they feed the insatiable hunger of the human spirit—it is probably safe to say that they will continue to fascinate the reader at least as long as those of *The Waste Land*. And it may well be that long after *The Waste Land* has become an anthropological and morphological relic, people like you and me will still be reading—and re-reading—*Ash Wednesday*.

Spiritual torture

CALVARY IN CHINA

By Rev. Robert W. Greene, M.M. Putnam. 244p. \$3.50

Every book by an author of years of experience in China and fluent in the Chinese language is valuable to Christian Americans for understanding communism's methods of persecuting the Church and enslaving the minds and lives of the people. This book by a Maryknoll missionary, covering his imprisonment in 1950-52, has the added significance of including a revelation of the spiritual as well as physical tortures inflicted by the Reds.

In the beginning, we see a peaceful Chinese village and a thriving mission with a medical dispensary and a convent of native Chinese nuns, who turn out to be heroines, may now be martyrs.

Then come the Reds. The church is expropriated and converted into a foul prison for loyal Catholics and anti-Communists. Father Greene is confined, on the serious charge of being Director of the Legion of Mary. From his window, day after day, he must view the torture and final execution of his loyal Catholic flock.

In the days of his house-arrest, he learns to grind wheat and make hosts for Mass—the soldiers guarding him thought them cookies. He improvised a pyx from a small metal cashbox to reserve the Blessed Sacrament, adored in secret, in darkness. "As I look back now, if I had not had the Blessed Sacrament, the constant questionings, the torture . . . the poor diet . . . the recurring ailments would have driven me beyond the point of endurance."

Suddenly, however, after a year under guard in his rectory, the priest is seized in Holy Week, marched out to execution in front of a firing squad. It is only a cat-and-mouse game. In the end, they throw him into a wretched cell, strip him of rosary, scapular; begin the starvation, the physical tortures, the incessant interrogations.

He admitted forming the Legion of Mary. They brandished the Praesidium standard and accused him of

directing a "spy agency." Father Greene says: "The intense hatred of the judge and his diabolical dislike for our Lady scared me as nothing before had." They rain blows on him and shout: "We have only one savior, Mao Tse Tung!"

The next chapters are gripping in their suspense. The tortured priest's one hope of retaining sanity is his resolution to live to rescue the hidden Eucharist before the Reds can desecrate it. The simple narrative is more moving than anything Grahame Greene ever imagined. "It is not [told] to elicit sympathy for myself but that you may understand . . . the inhumanity of the Communist system . . . and pray for the Christian men and women . . . enmeshed in it," says the priest.

With all respect for previous books, this reviewer was touched by Father Greene's narrative as by no other. It is a profound emotional and spiritual experience to read it.

At length, after unbearable suspense, comes the word "Chairman Mao has pardoned the American devil [from execution]. He is to be 'rolled out' of China. In ten years we will have America, and the Communists in America will take care of [him]."

For the deportation, to "save face," the soldiers let him visit his rectory for a change of his rags. How he saved the Blessed Sacrament is the high climax.

This is a book for all priests, all Catholics, all Americans who love Christ.

DOROTHY G. WAYMAN

Unique fidelity

FAR FROM THE CUSTOMARY SKIES

By Warren Eyster. Random House. 372p. \$3.75

This first novel by young Warren Eyster comes so close to greatness in many respects that even when, after the first hundred pages or so, the reader becomes aware of its essential shortcomings, he still remains under its spell. For Mr. Eyster is a writer

BOOKS

with a talent, and he has put into his book some of the finest descriptive writing that has appeared in any novel to come out of World War II. Make no mistake about it, if you want to know what it is like to be at sea on a U. S. Navy destroyer in the South Pacific during 1942 and 1943 this is the book for you.

Sailor Eyster accomplishes this by a careful selection of detail, a good ear for idiomatic speech, a genuine feeling for the sea and a memory that—considering the fact that he is writing about events which took place ten years ago—is nothing short of uncanny. For those whose experiences paralleled the author's, these pages will evoke images that have lain dormant for years; for others they will present a picture of the day-to-day routine of shipboard life with a fidelity that is unique in recent fiction.

The focus here is on the enlisted man, with the captain and two or three other officers appearing in the background as seen through their eyes. The reader follows the careers of about eight men on the U. S. S. *Dreher*, from her commissioning at an Atlantic coastal port, during her shakedown cruise to Guantanamo Bay, through the Panama Canal and into the South Pacific, where she becomes a part of the Navy's striking force in the island-hopping campaign against the Japanese. We see the crew develop from predominantly green recruits into an effective fighting force. The *Dreher* participates in the assaults on Guadalcanal, New Georgia, Vella Lavella, Treasury Island, the Shortlands, Bougainville, New Britain. She returns briefly to the United States for overhaul and then goes back to join in the invasion of the Philippines, where she is finally sunk by Japanese gunfire.

Throughout this period the ship operates alone, or in company with other destroyers, covering troop landings, engaging in shore bombardment,

PANTHEON BOOKS

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By MARCELLE AUCLAIR. The biography of the great psychologist, writer, and organizer who is one of the most extraordinary among saints. Pope Pius XII broke a nearly 400 year precedent and permitted the author to visit the Spanish Carmelite cloisters to follow literally in the footsteps of Saint Teresa during the writing of this truly distinguished book.

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Text edition with critical apparatus, notes, bibliography, 264 pages, \$4.00. Regular edition, 192 pages, \$3.00

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The Faith and Modern Man

By ROMANO GUARDINI. "With the gentleness of a physician of souls, Guardini probes the depths of the contemporary psyche, and enables the reader to recognize the sources of his own doubts and temptations."—*Boston Herald* \$2.75



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fighting off enemy aircraft and weathering tropical storms. There is a description of a night surface action at Empress Augusta Bay that is the best thing of its kind this reader has encountered. The author takes some liberties with strict historical accuracy, but within the realm of his own ship he is accurate in every detail. No attempt is made to integrate the over-all strategy of the war, except as it is imperfectly realized in the minds of the *Dreher's* crew. There are no women in the book except for those mentioned fleetingly in correspondence and in bull sessions or encountered during shore leave.

But there is no escaping the fact that the success of a novel of this kind must hinge largely upon the vitality of its characters; and here Mr. Eyster lets the reader down. He cannot get inside his people; he fails to make them human or interesting. We see them briefly, episodically—but never intimately. There is no real plot to the book. It is a succession of vignettes presented against a backdrop of descriptive detail, with a 2,100-ton destroyer the only completely realized personality. What we remember are the events and the setting, but not the people.

These shortcomings prevent *Far from the Customary Skies* from becoming a completely successful work of fiction. They also make it tedious, for even the kaleidoscope of life at sea becomes tiresome with constant repetition. But the fact that despite these faults the book is frequently so good as to make the reader entirely forget its weaknesses is the best indication of Mr. Eyster's talent.

JOHN M. CONNOLLE

Two more Red studies

THE RUSSIANS IN FOCUS

By Harold J. Berman. Atlantic-Little, Brown. 209p. \$3

The Soviet Union has four vulnerable points: deportation, concentration camps, the phony story of the "worker's paradise," and the forcible separation of children from their parents, to be brought up by the state for its own purposes in children's homes. When I first wrote about deportations in 1949 and 1950, I said that the only difference between the Nazis and the Communists was that the climate is colder in Siberia. The prominent American writer Peter Viereck replied to one of my letters to the editor, in the *New York Times*, that after all there still were no gas-chambers in the Soviet Union.

Since that time I have been looking for the right expression by which to

convey to Americans and to the West that death is not always the worst thing that happens to a prisoner in a concentration camp. I found the phrase I was seeking in Harold J. Berman's book. He calls deportation a "prolonged death sentence."

The principal merit of the book is its portrayal of everyday life inside the Soviet Union. The Russian peasant, the worker, the soldier, the school-teacher, the journalist, the doctor are lined up in its pages. Terror, insecurity and fear, doorbell panic and the longing after a peaceful life are so many blotches of color on the great Russian map. Whoever looks closely at this map may see all the colors run together into one, the color of darkest misery.

The author publishes a letter to the editor of the *Komsomolskaya Pravda* (the official newspaper of Soviet youth), in which the writer asks why, if religion is harmful, the government does not close down all churches and prohibit altogether the practice of religion. The editor replies: "For the very reason that neither closing down the churches nor prohibiting the performance of church ceremonies are effective measures for combating religion."

Those who still do not know how the workers live in the "worker's paradise" may read on page 89 what happens if the unlucky worker oversleeps. He runs to the doctor in order to get a certificate of ill health. If he is late, even though it be for the first time, he may endanger the food supply of his family, because his food rations will be cut down as a punishment.

Anyone who reads Mr. Berman's book will put it down with a feeling of thanks to heaven for living in a society where the earning of daily bread is not threatened by a thousand lurking dangers; where freedom is as natural as the air we breathe. But the uneasy question may arise: can our bread taste good when we know that so many of our brethren created in the image of God live a life of hopeless misery?

Mr. Berman presents us with the description of a vast prison in which everyone suffers, including many of those who guard the prison. The author is unable to answer the question of how to redeem the more than 200 million from their plight. He likewise leaves it to the reader to find the answer to the question: what would happen if the walls of this prison were to expand and engulf still more and more nations?

The book is a medical diagnosis of the severe illness from which one third of the world is suffering. The author prescribes no remedy. He

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equally fails to disclose the technique, the tactics and the strategy of the enemy. He does, however, truly depict what life is like in the "Soviet paradise."

I recommend this book to all: it is well-written, unpretentious and highly readable for anyone interested in the problems inside the Soviet Union. It is a real vade-mecum, and gives, as the author modestly remarks, "A basic minimum that any American should know to form judgments about the Soviet way of life."

BELA FABIAN

RUSSIA AND HER COLONIES

By Walter Kolarz. Praeger. 335p. \$6

This is the story of how Russia, instead of seeking empire overseas, colonized and is colonizing those territories contiguous with her ever-expanding frontiers. The end, perhaps, is the complete domination of Eurasia, in which Europe is only a tiny peninsula.

The policy is old, one both of government and people, well begun in the days of Ivan the Terrible, whose seizure of Kazan in 1552 transformed the forest area about the Moscovite principality from a nation unified by language and custom into a state with foreign minorities. And a state, too, it should be added, in which the foreigners had only a few scores of years before been conquerors. Vengeance infused a degree of ruthlessness into the settlement of minority problems. This has become standard operating procedure in our times.

Russian expansion was first directed into the East, largely to establish broad buffer zones to lessen the shock should another Genghis Khan come sweeping out of Asia. The restless drive towards Siberia and along the northern watershed of the Caucasus and the Himalayas towards China, progressively gave the Russian Government more and more minorities to woo or discipline into the complex of the swelling Russian state.

When Peter the Great in 1700 diverted Russian energy towards the West and the Baltic, it was not only to forestall more efficient colonization efforts by European nations, but to increase the over-all might of the Russian state by incorporation of European minorities and skills.

Long before the advent of communism, Russia had an empire built about the heart of Moscow. By one ethnic classification system, Russia acquired 169 nationalities, only 39 of them Caucasian, whose increasingly difficult problem was to maintain control over their colored citizens. In the sense that intermarriage was not and

is not socially heinous, the Russian state is a true melting pot. In the sense of national self-determination, however, the colored peoples are today even more brutally held down than in the days of the Czars. Nor does equality of opportunity exist. The elite in Russia are Caucasian, and do not, in fact, represent all of the Caucasian groups.

The manner in which minorities have been broken is detailed by Mr. Kolarz, who has employed Russian sources almost exclusively. Although well-organized in regional studies, the story is necessarily disjointed, because Russian policy, whether Czarist or Soviet, was tailored to individual requirements, in which the only consistency was the aggrandizement of central authority.

This is an excellent reference book which had to be written.

R. W. DALY

THE LITTLE MADELEINE

By Mrs. Robert Henrey. Dutton. 350p. \$4

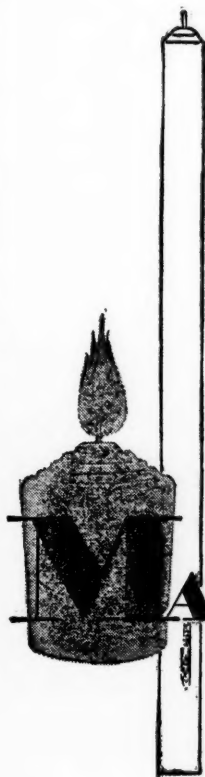
This is the story of the author's early years, growing up as a child of the impoverished, thrifty French lower class in the time of the first World War—not that she seems to think of

herself or of anyone she describes in this book as representative of any particular type. In fact that is one of her charms as a writer: in an age which delights in the easy generalization—not even the clever or apt one—Mrs. Henrey studiously refrains from making any at all. We are left to draw our own conclusions from the account which she presents with so much insight.

In a deceptively simple style she tells of her birth, in 1906, in the shadow of Montmartre; of her parents—her big, blustering Provençal father, the exiled gamecock who worked as a laborer in Paris' gray north when he could find work; her fragile, beautiful, shy young mother, whose clever seamstress's hands were the main support of the family; the two little brothers who died in quick succession.

The little Madeleine who had been nursed in the country, is brought back to the city by her parents, and grows up with them in one tiny flat after another.

Now begins the story of her neighbors in these Paris slums. As she says, "little girls in poor families, in Paris at any rate, become quickly aware of the fundamentals of life and death. Things are not hidden from them, and they accordingly grow more sensitive



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to the pain and sorrow of others." And the little Madeleine had more than her share of exposure—partly inevitable, and partly owing to the influence of one neighbor, an old woman of strong character and a great deal of education, who was ending in this backwater what had been an active, prosperous life.

This Mme. Maurer stated her views to the child's mother, and they remain a good summation of the essence of this sensitive autobiography:

It's only in watching death that she'll learn to live. She's sensitive, has a vivid imagination—don't give her sleeping draughts! There are so many people in this world who are as callous as paving-stones. Your little Madeleine will make her own life. Let her cry, and fear, and go through all the range of emotions. . . . Then, when she's my age, she will have a range of experiences and emotions to draw on. She will be sorry for people who suffer. She will cry when they cry, and perhaps comfort them. Hide nothing from your little Madeleine, and if later her luck changes, she'll know something about both worlds.

MARY STREET

SHAKESPEARE AND CATHOLICISM

By H. Mutschmann and K. Wentersdorf. Sheed & Ward. 446p. \$6

With typical thoroughness these two German scholars have gathered, evaluated and summarized all the scholarship and research that has any possible bearing on the religious training, opportunities and beliefs of Shakespeare. Approaching the subject from the religio-political background of his times, they provide an overwhelming preponderance of evidence that Shakespeare was a Catholic.

The situation of Catholics in Shakespeare's England is admirably sketched in the opening chapters: the split in the Catholic front is explained, with the strongly nationalistic group which tried to keep a dual allegiance to Church and Queen constituting a strong majority. Political events, however, kept English Catholics in a terrible dilemma; a constant persecution that often involved death and financial ruin harried those who did not try to hide their faith.

Shakespeare's Catholic origin, of course, has long been accepted. What is surprising, however, when all the facts have been gathered, is that more than half of Shakespeare's friends in Stratford and London were either open or suspected Catholics. What this book contributes—beyond Bowden's older work and De Groot's re-

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cent book on the subject—is this full picture of the religious affiliations of Shakespeare's closest associates.

Certain points stand out strongly. The poet's father must have been a declared Catholic—especially from 1578 until his death in 1601—and his will, now regarded as genuine, attests his Catholicism. Shakespeare's mother's family were admitted Catholics, and many of them suffered for their faith. Many of the Stratford schoolmasters under whom Shakespeare studied were Catholic. Shakespeare most probably was married to Ann Hathaway by Father Frith of Temple Grafton, a Catholic priest who managed to survive the Elizabethan reformation and continue in office.

The authors also show that Shakespeare's works, analyzed according to characteristic Catholic and Protestant points of view, reveal a correct and comprehensive knowledge of the Catholic Church, its teaching and practices. This knowledge is not a consciously created historical atmosphere: the speed and facility with which Shakespeare wrote his plays, as well as the Elizabethan practice, would rule out this explanation.

Certain points, however, might be questioned. Is Iago's "Tis in ourselves that we are thus, or thus" speech an indication of Shakespeare's belief in free will (as the authors argue), or merely Iago's denial of anything outside ourselves—even supernatural grace—that might influence our actions for good or ill? And are Falstaff's random pretensions to piety and innocence, and his mock remorse, to be taken as a caricature of Puritanism?

But this as a sane and useful book, and not too often do the authors strain their evidence to make a point. The book is well-written and beautifully organized. It has, however, one serious defect: there is no scholarly documen-

DOROTHY G. WAYMAN, a staff reporter on the *Boston Globe*, lived for several years in the Orient.

JOHN M. CONNOLLY is on the staff of the *New York Times Book Review*.

BELA FABIAN's latest article on Russia was "Seven against Malenkov" (AM. 4/18).

R. W. DALY is assistant professor in the English, History and Government Department at the U. S. Naval Academy.

MARY STREET is in the history department at Duquesne University.

PAUL E. McLANE is assistant professor of English at Notre Dame.

tation or any clearcut indication in the text as to what scholars are responsible for the research the authors have so generously embodied in their conclusions.

PAUL E. McLANE

THE WORD

"You have sorrow now; but I will see you again, and your heart shall rejoice, and your joy no one will take from you" (John 16:22; third Sunday after Easter).

Thousands of our non-Catholic fellow-countrymen, betrayed by the godless "philosophers" of our day, are pitifully groping for an answer to what they call the "Riddle of Life."

That riddle involves all of man's daily experience—the conflict between his sublime capabilities and his paltry accomplishments, between his ardent desires and his tantalizing frustrations. These philosophers examine man's brief years upon the earth and find

them full of pain, of toil and of fruitless activity. They contemplate human existence and turn away from their study perplexed and dismayed.

Yet this "Riddle of Life" is a problem of man's own making. These "leaders of modern thought" exclude God the Planner, and complain that they cannot understand the plan. They remove the divine Lover, and object that the scheme is harsh and cruel. They refuse to admit an eternity of happiness, and protest that life is short and unhappy.

Unhappy indeed must it be for them: bleak, meaningless existence as superior animals upon a baffling planet. Without God, they have only self to worship; without eternity, only this world to work for; without faith, without hope, without understanding of what they are and why they are here, their whole contentment is in the pallid pleasures of a purely material existence.

Life is no riddle for anyone who studies the Gospels and accepts with faith the death and resurrection of Jesus of Nazareth. For in that death which was so painful and in that resurrection so glorious, he finds the

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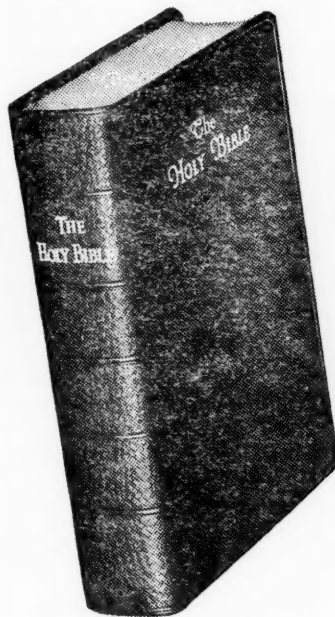
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meaning of suffering and of human life itself.

The Evangelists, writing under the inspiration of God, did not hesitate to describe the passion of our Saviour in full detail. It is all there—the discouragement and fear in Gethsemane, the humiliation of captivity and trial, the blows, the agony of those three hours on the cross, the final thrust of the lance through the Heart that had broken in the darkness that enshrouded Calvary.

We today read the sacred writers' tender account of the Passion, and it does not speak to us primarily of suffering, but of Christ's love. Looking in spirit upon Jesus crucified, we see the sacred head crowned with thorns. We behold the hands pierced by nails, the body cut with the strokes of the Roman scourge. But with our heart, we see only the infinite love with which the God-man freely underwent all this suffering to redeem our souls.

The Evangelists tell, too, how Christ on the third day after His death came forth again from the tomb and appeared in radiant glory before His disciples. And we know that the Resurrection is but the crowning act of divine love, because through Him who is "the Resurrection and the Life" we also can win eternal life and eternal glory.

Thus our belief in the Redeemer lets us see profound value in the disappointments and sufferings which are part of the texture of our days. We can invest our lives, with all their burden of sorrow and pain as well as their successes and joys. And, enriched by divine love, our investment will in the life to come yield interest a hundredfold.

Armed, then, with faith in Christ, we do not cringe before hardships nor resent the trials which beset our days. Rather, we cry out like St. Paul (Rom. 8:37): "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or the sword? . . . But in all these things we overcome because of him who has loved us." **PAUL A. REED, S.J.**

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the helm, rolled up 500 performances, a rather respectable record for a play produced in the year 5 B. O. (Before *Oklahoma*). If the revival doesn't hang around at least twice as long, its demise will occur because the Broadway audience has grown too blasé to respond to the absurdities of old-fashioned low comedy.

At the root of the farce is a variation of the story of the impecunious adventurer, or what in the parlance of old-time burlesque and vaudeville was called the gold theme, a popular source of humor in the theatre and fiction since ancient days. The central character is a theatrical producer, operating on a shoestring, who invests his last hundred dollars in picking up an option on a play which he thinks is a natural for big money. He hires a director as broke as himself, assembles a cast as indigent as most actors usually are and engages a production staff at least three weeks behind in their normal three square meals a day, not to mention the back rent on their lodgings.

The producer, while trying to find a backer, formerly called an angel, stables his cast in the Whiteway Hotel and feeds them in the hotel's dining room, while rehearsing the play in the ballroom—everything on the cuff. Occupying nineteen rooms in the Whiteway adds up to a lot of money, and nineteen actors signing tabs in the dining room increases the total. The producer's efforts to delay payment are as hilarious as the antics of a cage of monkeys chewing pods of red pepper, mistaking them for peanuts.

For sheer fun, there are few moments anywhere in drama as rich in laughs as the scene in which the producer decides to run out on his obligation to the hotel. Knowing that the law allows the management of the hotel to hold his baggage in escrow for unpaid services, he encumbers himself with four pairs of trousers, three vests and five coats, with the intention of leaving the hotel holding the bag—his empty valises—for his unpaid bill. The Whiteway is a unit in a far-flung chain of hotels owned by Senator Blake, and there is delicious humor in the scene in which the manager of the Whiteway and the auditor of the chain check the producer's account.

There is delectable buffoonery in the fictitious deathbed scene, and delightful clowning when author, producer and director, after involuntary fasting for eighteen hours, come in contact with food.

John Randolph is good enough in the role of the harassed producer and Everett Sloane is better as the director. Horace Cooper, as the resident physician of the hotel, makes a deadpan exit that, until you see it, is too

comical for belief. Georgiann Johnson and Jeanne Russel are attractive as feminine window dressing.

Mortimer Offner directed the production and Frederick Fox designed the set. Their efforts, when noticed between chuckles and guffaws, appear to be adequate. It was difficult to appraise production details while people were continuously laughing in the reviewer's ears—and the reviewer was laughing loudest of all.

THEOPHILUS LEWIS

FILMS

TROUBLE ALONG THE WAY is an artfully calculated, superficially agreeable and fundamentally dubious piece of hokum, compounded in about equal quantity out of religious sentiment, gentle humor, the strange ethics of college football, self-conscious pre-adolescent charm and a disconcerting blend of pure and impure love. For

story purposes, the trouble along the way is the burden of two men.

One (Charles Coburn) is the rector of a Catholic college that is about to expire from financial ills. When this elderly priest receives an ultimatum from his superiors that St. Anthony's will be closed in six months unless its \$170,000 debt is cleared up, he naturally falls to thinking about the well-known economic advantages which proceed from a winning football team. Upon discovering that a first-class athletic director commands two-and-one-half times the salary of a mere scientist like Einstein he seeks out the second man with troubles.

This is John Wayne, a former football coach who has been thrown out of the Big Ten, the Ivy League and the Southern Conference and is now doing business as a pool shark and small-time bookmaker. He accepts Coburn's coaching offer largely because he has a ten-year-old daughter (Sherry Jackson) whose present living arrangements the juvenile authorities view with alarm. Obviously if the chap is to prevent his poisonous ex-wife (Marie Windsor) from getting custody of the

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child, the respectability of a college campus address has its beautiful advantages.

It seems that to build a first-class football team by honest (*i.e.*, conventionally accepted) means takes four years. With a six-months deadline, Wayne puts together his 200-pound line the hard way. In this enterprise he is aided by the spectacular naïveté of his clerical employers. Also by the fact that he can offer his collection of semi-pro recruits, who are pirated from other colleges and scholastically ineligible (complete with forged high-school diplomas), a uniquely tempting financial deal—a partnership in the stadium concessions. This larcenous and explosive state of affairs lasts only until the opening game, when Father Rector's belated awakening to the facts of football life writes a permanent finish to St. Anthony's venture into big-time athletic competition.

Having thus landed their two heroes in a worse pickle than their original situation, script-writers Melville Shavelson and Jack Rose proceed to pull several rabbits out of a hat and arrange a fortuitous happy ending all around. They even free Wayne from his first marriage by a particularly implausible gimmick so he can head into matrimony with the nice social worker from Juvenile Court (Donna Reed). For adults, depending upon where they stand on the subject of art and morality this is either 1) wholesome, light entertainment or 2) irresponsible trafficking with serious moral problems.

(Warner)

I LOVE MELVIN is a very youthful Technicolor musical comedy about a chorus girl (Debbie Reynolds) who daydreams about being a star, and a lowly photographer's assistant (Donald O'Connor) who somehow makes good his rash promise to start her toward success by getting her picture on the cover of *Look* magazine. For the family the dancing is excellent, the cast attractive, but the story unnecessarily fatuous. (MGM)

ANGEL FACE is Jean Simmons, and from the first it is apparent that she is a girl whose looks belie her character. She turns out, in fact, to be a homicidal lunatic who before the fade-out does away with four people, including herself and the poor but not very honest young man (Robert Mitchum) who has the misfortune to become involved with her. The sequence of events is rich in two ways, being both fulsomely lurid and played against very elegant backgrounds, but it is poverty-stricken as far as sense and interest go. (RKO)

MOIRA WALSH

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RA WALSH

PARADE

AN OUTBREAK OF LIGHTEADED-
edness burst over widely scattered
areas during the week. . . . Mirrored
in the news were harum-scarum be-
havior patterns that ranged from the
merely flighty to the foolhardy and
the fantastic. . . . Mirrored was be-
havior inside the home. . . . In Cleve-
land, a wife, yearning to be a blonde,
applied a bleach which turned her
hair green. . . . Worms alienated affec-
tion. . . . In Detroit, a wife testified
that her husband thinks much more
of his 10,000 earthworms than he does
of her. . . . Mirrored also was behavior
outside of the home. . . . As pattern
after pattern emerged, it became
clearer and clearer that a wide variety
in design was being achieved. . . .
Prizewinners fell off pedestals. . . . In
New York, the Miss Traffic Safety of
1952 was fined twenty-five dollars for
running through a stop sign, driving
without having a license and going in
the wrong direction on a one-way
street.

Observed too during the week was the
impact of Western culture upon wild
beasts. . . . In New York, Herbert, a
walrus, died from indigestion which
developed soon after he swallowed a
rubber ball thrown to him by a scat-
terbrained zoo visitor. . . . As time
continued marching on, the outbreak
of lightheadedness became more and
more pronounced. . . . All age brackets
were implicated. . . . After dressing
himself in a fire marshal's uniform and
equipping his red sedan with extra
lights and a siren, a fifty-year-old
Chicago janitor began speeding
through the streets with his siren wail-
ing. Halted by police, he explained:
"I'm a fire fan." The charge lodged
against him: impersonating an emer-
gency vehicle. . . . Other types of fire
fans made news. . . . In New York, an
eleven-year-old boy, suffering from
classroom fatigue, set fire to the school
he attends. . . . Love of blazes was
noted. . . . In Alliance, O., a volunteer
fireman started seven small fires so that
he could drive the shiny new fire en-
gine to each conflagration.

On all sides were indications that the
silly season had arrived. . . . In Rome,
when a store proprietor grappled with
an armed stick-up man, the robber's
gun went off. The proprietor got wet.
The gun was a water pistol. . . . Cops-
and-robbers of the old silent films
seemed alive again. . . . In Detroit, a
thief, running away from a grocery

store with twelve dozen eggs, halted
now and then to hurl eggs at two pur-
suing policemen. After a three-block
run, the egg-bespattered officers col-
lared the character. . . . Child-training
techniques were outlined. . . . In San
Diego, Calif., a mother told her four-
year-old son to go sprinkle salt on a
bird's tail if he wanted one. The boy
took the salt shaker, went outside, and
after a while came back with a bird.
. . . . Efforts to baffle police collapsed.
. . . . In Seaford, Del., a woman, sus-
pected of stealing jewelry, wilted un-
der police questioning and admitted
swallowing the evidence. X-rays re-
vealed a small wrist watch and a finger

ring reposing quietly in the woman's
stomach.

People who are neither flighty nor
foolhardy in matters affecting this life
are—strange to say—flighty and fool-
hardy in matters affecting the life to
come. . . . If the appropriate statistics
could be gathered, it is to be feared
they would reveal that untold millions
of human beings are unconcerned
about their eternal destiny. . . . To
be serious about things of time and
scatterbrained about things of eternity
is without doubt just about as far as
one can go in lightheadedness.

JOHN A. TOOMEY

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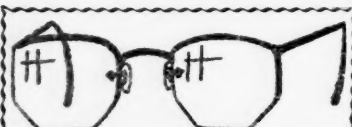
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CORRESPONDENCE

Fostering Catholic marriages

EDITOR: I enjoyed very much Robert Cissell's article on mixed marriages (AM. 4/4, p. 14). I think it should have the effect of encouraging those who are engaged in Catholic youth work to realize the good they are doing in fostering, among other things, Catholic marriages.

I think much needs yet to be done in the way of bringing Catholic young men and women together. I know that in the two years I was enrolled in two Catholic schools of social work (attended predominantly by women) no effort was made by either school to sponsor socials or to help us to meet students from other departments, which were composed primarily of men. I think the young men missed a splendid opportunity.

Since that time I have been attending two Catholic law schools, and only once did I ever see posted an invitation by a Catholic girls' school to the young men in law school to attend their dances.

When we daily see non-Catholic schools using every effort to bring their boys and girls together, I certainly think we Catholics should take heed and realize how important it is for our Catholic students to meet each other. MARJORIE E. ANTHONY
San Antonio, Texas

Lag in social teaching

EDITOR: Good for Father Downing! His article, "Lag in teaching the encyclicals" (AM. 4/11, p. 41), needs to be read and pondered by every Catholic educator, and everyone with any influence on Catholic education.

Teaching the encyclicals in Catholic colleges and adult education in the parishes are the only ultimate answers to Catholics in politics who think the end justifies the means, to Catholics in industry who think the law of supply and demand is superior to the natural law, to Catholics who write books in which they present economic arguments contrary to Catholic teaching, to Catholics who make speeches denouncing authoritative Catholic thinking on international affairs.

In no other way can we feel confident of getting men and women leaders who know and can apply Catholic social principles in these crucial times. We as Catholics have the fundamental truths on which solutions to world problems must be based, but so few of us seem to understand these truths. It's now more than sixty years

since Leo XIII wrote *Rerum Novarum*, and few Catholics even know its subject. The Popes have published the ideals by which peace could today be a fact and not just a hope, but their words fell mostly on deaf ears.

The encyclicals set down the principles for religion in action, for other days than Sunday. More power to AMERICA in impressing this upon Catholics, especially the educators.

HARRY W. FLANNERY
Washington, D. C.

Unesco

EDITOR: Congratulations on your comments (AM. 4/11, p. 29) upon criticism being lodged against Unesco. This criticism from the State of Texas is indicative of all too great a part of our country's thinking.

It was gratifying to have AMERICA point out the urgent needs facing our thinking public today—the need for intelligent deliberation on and cooperation in the activities of Unesco and for a true understanding of Christian internationalism.

MARIE BARBANO
Arlington, Mass.

Bouquets

EDITOR: It was a pleasure to read in the April 11th issue of AMERICA that it has been voted for listing in the *Readers' Guide to Periodical Literature*.

I am sure that because AMERICA is used so extensively by students who receive their copies at school or through subscription, the use of library copies was not extensive, and this in turn made AMERICA an "unpopular" magazine at the library.

AMERICA has been doing a fine job and every week I await its arrival. Incidentally the university bookstore has just mailed five packages of it and the *Catholic Mind* to the Philippines.

GERALDINE I. KAVANACH
Fordham University
New York, N. Y.

EDITOR: First, my appreciation for your encouragement of the "apostolate of public opinion" (AM. 2/21). My own efforts have not been cribbed, cabin'd or confined, and editors are among my best friends. Then a big "thank you" to Father Holden for his refreshing Feature "X" in the same issue. It is indeed a fine picture of an ideal day of recollection.

ESTELLE SPURCK
No. Hollywood, Calif.